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Calvinist Contact

An independent Christian weekly

March 31, 1989 / 44th year of publication / No. 2159

Television evangelist guilty of "gross indecency"

John Stanhope

BOUCHERVILLE, Que. — Pierre Lacroix, a well-known TV preacher in the province of Quebec has been found guilty of one charge of "gross indecency" and sentenced to two years in a federal penitentiary.

Lacroix, 40, faced three charges of gross indecency involving the same young man, now married and aged 22.

Lacroix was arrested last September and charged with six counts of gross indecency and one count of attempted sodomy involving three teenage boys. The incidents were alleged to have taken place between June 1983 and March 1988 in several Quebec cities including Charlesbourg, Beauport, Chicoutimi and Montreal.

The last charge — of attempted sodomy — is believed to have taken place last March in a Montreal-area hotel during a one-day religious type meeting at The Montreal Forum.

But after a preliminary hearing held last fall, four of the charges were dropped due to contradictory evidence in the testimony of two of the boys.

Nonetheless, Lacroix was ordered to stand trial on the three remaining counts of gross indecency with a young man.

Who is Lacroix?

Lacroix's daily television broadcast, "Le Chemin de Lacroix" was seen by over 100,000 families each week in the province. (The program was immediately cancelled following news of the preacher's fall.)

Lacroix was also well-known all across Quebec for his city-wide religious crusades at such sports complexes as the Montreal Forum.

Although linked to the Roman Catholic Charismatic Renewal Movement in Quebec, Lacroix does not represent them. (The Charismatic Renewal Movement within the Roman Catholic church began in 1969 and claims an estimated 20 to 25,000 adherents in Canada.)

Lacroix's career in evangelistic ministry started in 1979 when he established "La Cite du Pere (The City of the Father), a prayer and religious centre in Beauport, Quebec. His ministry flourished, though, when he

See **GROSS** — p. 2

Thinkbit

If two people are prepared to talk together, the exact meaning of their words does not matter. But if they are determined to disagree, they will argue about every comma.

Attributed to Abraham Lincoln

A.A.'s 12 Steps modified by humanists and Christians

Robert VanderVennen

TORONTO — From two diverse quarters have come revised versions of the famous Twelve Steps developed by Alcoholics Anonymous and used very successfully by them to help recovering alcoholics escape from the habit. A humanist version has been prepared which avoids reference to God, and a Christian version now exists which refers to sinfulness and to dependence on Jesus Christ.

The Twelve Steps used by A.A. emphasize the alcoholic's need for the healing grace of God. "God" is undefined, and each person can put his or her own content into God as the powerful one to whom we turn in our need.

Humanists do not want to turn to God — many of them doubt that God exists. Theirs is a two-dimensional faith, a trust in themselves and in other people. The famous psychologist and author B.F. Skinner, known for promoting a behaviourist approach to the problems of life, has developed what *The Humanist* magazine calls "a human-centred approach to conquering alcoholism."

Skinner's version of the Twelve Steps expresses the alcoholic's acceptance that efforts to stop drinking have failed, and the need to turn to other people for help. The statements do not express dependence but are matter-of-fact statements of the situation and steps to be taken to effect change.

Recently Dr. Vernon J. Bittner has adapted the Twelve Steps to an evangelical Christian reading. His statement is Christ-centred, acknowledges sinfulness, and concludes with an evangelistic commitment. In this statement the alcoholic does not turn to God as he or she understands him, and does not turn to other people for help, but turns to Jesus Christ.

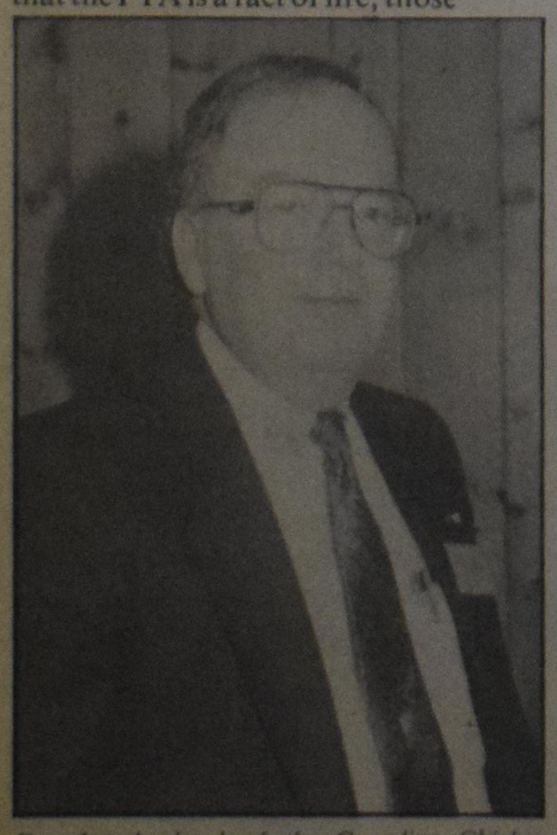
The different theologies or worldviews that each of the statements express come through clearly when they are compared side by side. (For a comparison, see p. 4 of this issue.)

Photo: Shopping Bag Ladies by Ann Marie Rousseau

Marketing boards endangered by trade negotiations

Anne Hutten

GRAND PRE, N.S. — Poultry producers in the maritimes have been worried about free trade with the U.S. ever since talks first got underway. Now that the FTA is a fact of life, those concerns have intensified. GATT (General Agreement on Tariffs and Trade) talks only serve to compound the problem, with numerous countries involved in trade negotiations, the producers feel.



Dan Lynch, head of the Canadian Chicken Marketing Agency.

At issue are Canada's agricultural marketing boards, which include the CCMA for broiler chicken, CEMA for eggs, and CTMA for turkey. The boards, which came into operation during the past two decades manage the supply of poultry products by issuing quota to individual provinces, which in turn divide it among producers. The boards also limit imports of poultry and eggs and engage in massive advertising campaigns to promote the products.

No distortion

According to American negotiations, marketing boards constitute a subsidy to producers. Not so, says Dan Lynch of Grand Pre, Nova Scotia. Lynch is chairperson of the CCMA, and was recently interviewed for C.C. He differentiates between marketing boards and the massive agricultural subsidies received by, for example, European farmers.

"Under our own system, we're not distorting the world marketplace," Lynch believes. "Our product is managed and produced in Canada, and it's consumed in Canada. We're not dumping product in the U.S. or in other countries." By contrast, he notes that European and American subsidies do result in overproduction and the dumping of product in Canada and elsewhere.

What would happen if the FTA resulted in destroying Canada's marketing boards? Lynch points to Tyson, a fully-integrated American corporation which has recently bought out Agrimont, one of the larger chicken processors in Quebec. Such giants in industry have virtually eliminated family poultry farms and small processors in the eastern States. This could happen in Canada too, "if we're not vigilant enough," says Lynch.

Although the CCMA chairperson shares the concern of his fellow producers, he notes that trade barriers will not come crashing down overnight. The U.S. says it wants a complete elimination of tariffs and subsidies by the year 2000, but in fact it subsidizes its farmers more than Canada does, Lynch insists. Similarly, the European Community is unwilling to let its family farms go down the tube. European countries, says Lynch, have felt the effect of two world wars, and don't want to be dependent on other countries for their food supply. It's a question of self-sufficiency.

Rural life would disappear?

Lynch agrees that thousands of Canadian farmers have already left their land and found other employment, but he does not think any of them should be forced into this. Large corporations can control a sector of agriculture such as poultry production,

See **MARKETING** — p. 2

In this issue:

Tornado over Woodstock pp. 10, 11
Whose children live here? . . . . . p. 11
The last Dutch pages in C.C. feature: Herman de Jong, Tini Van Ameyde, Syrt Wolters and Carl Tuyl.

Next week:

Calvinist Contact starts an advice column with Peter and Marja Slofstra.

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Gross indecency

... continued from page 1.

went on television that same year and found an estimated 85,000 regular viewers.

The official Roman Catholic church has kept its distance from Lacroix and his work — neither condemning or condoning it.

Lacroix is a married father of four and lives with his family in a small apartment.

His salary was believed to be approximately $20,000 a year.

Denied charges

At the trial (which began February 27), the court heard dramatic testimony from the young man who described in detail the sexual acts which he said Lacroix performed on him.

These were said to have taken place in hotel rooms across the province as well as in the preacher's office at La Cite du Pere (The City of the Father) prayer centre in Beauport, Quebec.

Lacroix, however, denied the charges. The preacher testified that his relationship with the young man was a professional one (for counselling the young man on his drug and family problems) and that it ended when the young man made sexual advances towards him.

But in a surprise admission, Lacroix testified that he himself had homosexual tendencies because he had been sexually abused by a neighbour when he was 8 or 9.

It was also brought out at the trial that Lacroix, in exchange for the young man's secrecy in the affair, paid an all-expense trip to Yugoslavia and Italy for the young man and his wife. He also purchased a new washing machine for the couple.

Too many pedophiles

The trial lasted 12 days and was followed by 22 hours of deliberations by the jury.

On Mar. 14, a six man, six woman jury found Lacroix guilty of one charge of gross indecency with a minor and acquitted him on the two other charges involving the same man.

The next day, Lacroix was sentenced to two years in a federal prison and given an 18-minute tongue lashing by Quebec Superior Court Justice Jean Bienvenue.

"There are too many pedophiles like you running the streets," he said (to Lacroix) in a scathing sentencing speech.

"There is all the difference in the world between helping and corrupting people," he said.

Lacroix's lawyer, Carol St. Cyr, has appealed the sentence and verdict. And a Quebec Appeals Court Judge released Lacroix on bail pending the outcome of the appeal which may take as long as 18 months to complete.

Marketing boards

... continued from page 1.

right from the breeder flocks through processing plants and retail outlets, destroying the family farm concept, and a rural way of life cherished by many Canadians.

"Look at the Annapolis Valley," says Lynch. "The number of poultry producers we have, they're all in a highly concentrated area. So you're not only talking about the producer going out, but all the other jobs that could be lost." With centralization of the industry, poultry production would almost certainly gravitate towards Ontario and Quebec, he adds. Studies indicate that a totally open border with the United States would result in the current 3,000 poultry producers being pared down to perhaps 800, with most processing plants vanishing as well.

Marketing boards do have their faults; for example by making it difficult for young farmers to get started, but Lynch maintains that they promote the concept of "small is beautiful." The family farm is maintained, with development in all regions of the country rather than one or two rich provinces. Employment is available not only to farmers, but to feed mills, processing plants, trucking firms, and all companies which depend on agriculture for survival. Each region creates its own economy. This concept, says Lynch, is backed by churches in many countries. During recent GATT talks in Montreal, dozens of delegates from countries around the world met to discuss trade issues.

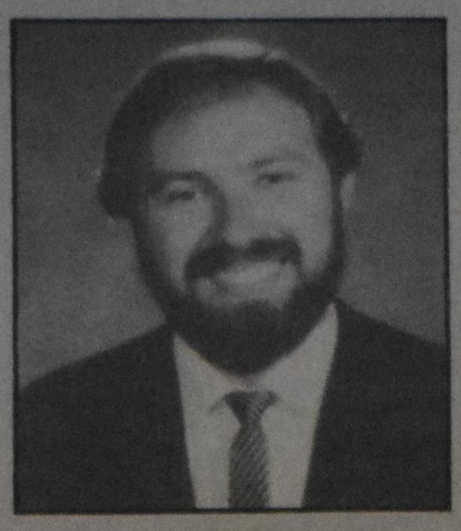
"What amazed me was the amount of church influence," says Lynch. "Christian farmers. Tremendous! This came from all over the world, different countries — the strong church groups that were representing the farmers in their area." By fighting to keep family farms going, these groups help sustain rural communities and their social structure, in Lynch's view. Social justice, he says, demands that farmers have the right to produce agricultural products wherever they are.

This summer why not hire a student to help you ease your workload and get some extra things done? Beginning April 1, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken.



National Wildlife Week and the cross

Throughout the year we set aside days or weeks for special reflections, for religious or economic festivals, for war remembrances, for cancer, for the disabled, and so forth. Last week, Good Friday and Easter, two such days, came and went. We celebrated Christ's saving and restoring work.

The second week in April is also a special week for many people. The second week in April also points to Christ's work on the cross and to his present ruling activities: April 9-15 is National Wildlife Week.

Although the connection may not be directly obvious, National Wildlife Week and Easter have much to do with each other. Christ came to remove the effects of sin from God's good creation; His death and resurrection restored his Kingdom, the area in creation where his rule is being felt once again. Christ uses Christians — you and me — as co-workers in his restoring work. The interesting thing is that he asks us to do a task similar to the work that was asked of us before sin entered the world, i.e. preserving and developing creation.

Animals praise God, too

National Wildlife Week points us to one specific task of that calling: the preservation of all of God's plants and animals entrusted to our care. Animals and plants are God's creatures, and each species has a unique way of praising its Creator. It is the duty of the stewards on earth — us — to ensure that these creatures can continue to praise their Creator.

In many cases, a major cause of the decline in numbers of plants and animals is the loss of habitat. A habitat is the place or environment in which a plant or animal normally lives: the habitat of an earthworm is humus-rich soil; a grizzly bear needs miles of forest as its natural habitat. When the particular habitat the animal or plant needs is destroyed or radically altered, the animal loses its source of food, protection, and place to raise young. The result may not be immediate death, but it does mean that the following generation cannot be properly raised, and the species will decline and become extinct.

The loss of habitat is not the only cause of decline in particular plant and animal numbers. Activities such as direct hunting for sport (think of last century's bison hunts) or industrial demand for particular products (whale oil, ivory) can also set animals on the road to extinction. There are many ways that the losses can occur.

Not ours to abuse

The task facing humans is a challenging one. A few years ago it was reported that North America had perhaps 800 grizzly bears and 400 timber wolves. At that time there were about 400 blue whales — the largest animal on earth — left in the world's oceans. The continual cutting down of the Amazon rain forest is [almost daily] driving species to extinction. Reversing this trend, or even checking it, is a challenge indeed.

Some humans have decided to reverse these trends for specific animals. For example, the whooping crane — whose numbers were as low as 15 worldwide — has been making a steady comeback. Similar stories can be told about the California condor, the North American bison, the peregrine falcon, the trumpeter swan, and the Florida manatee.

This kind of preservation work can only be carried out by trained and qualified people. However, the task of preserving wildlife goes beyond their work and extends to the rest of us.

To undertake this part of our cultural mandate we must recognize the wonders and beauty of the animal and plant world. Go for walks or bicycle trips in nearby woods and fields. Develop hobbies such as hiking, bird-watching, wild-flower identifying, canoeing, wildlife photography, and cross-country skiing.

Give up "recreational" activities that rely on such things as snowmobiles, motocross motorcycles, all terrain vehicles and guns. Make sure that your yard or farm has a variety of habitats and can sustain different kinds of animals and plants. For example, don't clear your fence rows of all trees and brush, and leave some low "wetlands" undrained.

There are many more suggestions that could be made, but they should point to the same thing: we *need* to preserve the wildlife God has created.

Clarence Joldersma teaches science at Smithville Christian High School, Smithville, Ont.

Pressreview

Carl D. Tuyl

Premier Getty called a quickie election, hoping to catch the opposition off guard. Instead he found out that he had pushed the self-destruct button. Although his party gained another big majority, Getty himself was not elected. And so it is *quo vadis* time for the premier. The Alberta Tories most likely wouldn't mind if he rode off into the oil patch sunshine.

★★★★

One round of "For He's a Jolly Good Fellow" to Monsieur who celebrated his 50th birthday with a serving of his mother's pea soup, which isn't a bad way to celebrate anything. Monsieur was also rewarded the top environmental award of the International Chamber of Commerce, which according to some Canadian environmentalists shows that the International Chamber of Commerce knows as much about the environment as Lawrence Welk knows about rock and roll. The government is quietly trying to discontinue parliament's standing committee on environment and forestry. Mulroney also got an invitation from Ireland's deputy prime minister, Brian Lenihan, to visit the land of his ancestors.

★★★★

The country is waiting with baited breath, in fear and trembling for the day of reckoning when Finance Minister Michael Wilson will put on his new shoes and table the budget in the House of Commons. The finance minister has hinted that the axe could fall on some social programs, and he is preparing us all with dark hints of water-and-bread policies, with a tax on everything from music lessons to strolling on the sidewalk.

★★★★

The NDP has imposed a $150,000 spending limit on the campaigns of all leadership candidates. That is a bit less than the $1.65 million the Liberal Party allowed its aspiring politicians in 1984!

★★★★

Gasoline prices in our country follow the thermometer in spring: up! Citizens of Toronto paid a dime more per litre than did Canadians in Red Deer, Alta. Interest rates also continued their slow but steady climb, and of course, inflation followed the upward spiral.

★★★★

Our government has the habit of speaking out of both sides of its mouth on sensitive issues. On the language issue Minister Bouchard speaks for the Francophones; Monsieur defends the rights of the Anglophones. Upgrading relations with the PLO, you ask? Minister Clark is in favour and Monsieur is against. Take your pick.

★★★★

Member of the Canadian Union of Public Employees (CUPE) are striking against the CBC and the news is being read by different people, which gives me a slight feeling of disorientation in the morning, just when I need a steadying stimulus. Fortunately, Barbara Frumm is still there to wish us all "good evening" at the end of the day.

★★★★

Guess what? We are being invaded. Captains of freighters flush out their ship's ballast water when they reach the Great Lakes, and foreign fish are showing up in our native waters. This might lead to shark warnings in Thunder Bay.

★★★★

The most remarkable event of the week was the meeting between labour leader Shirley Carr and Monsieur. Shirley had earlier applied the appellations "skunk" and "dead meat" to our prime minister. Their meeting came off without any fisticuffs.

★★★★

News about the elections in El Salvador must have provoked every person living in Canada to profound gratitude for this country. The United States pours billions of dollars into that country but there is certainly not much democracy to show for all that investment. The election was marked by more bullets than ballots.

★★★★

Gorbachev wants the same thing as the Canadian Conference of Catholic Bishops: to restore the family farm. The centralized state farms have not been able to put potatoes in the pan, let alone bacon on the table, and Gorbachev wants that changed. *Glasnost* hit the streets this week: in Moscow, a large crowd of people demonstrated for their favourite politician, Ligachev: in Budapest, 50,000 people jammed the city square to chant: democracy, democracy.

★★★★

And what you think is the busiest and most profitable Kentucky Fried Chicken outlet in the world? New York? No! And neither is it in Kentucky. It is the franchise in Beijing, China.

★★★★

The Dubin inquiry has fired shots that are being heard around the world. The West German track and field coach, Heinz-Jochen Spilker, denied that his athletes ever used steroids: "Es ist nicht wahr," he says ("it is not true").

★★★★

In the midst of the harvest, Chile's fruit exports came to a sudden standstill when some contamination was discovered in **two** grapes. The Americans banned Chilean fruit, and Minister of Health Perrin Beatty, who had missed the nuclear submarine spotlight for a while, went on national TV to say "We, too." The ban was lifted after a few days.

★★★★

After the Democrats made their point in Washington by rejecting the nomination of John Tower, as secretary of defence, they moved with speed to approve Richard Cheney, President Bush's second choice. The U.S. treasury secretary has come up with a plan to solve the debt crisis for Latin American countries. He asks the banks to voluntarily forgive parts of the loans. Banks forgiving loans? It would be more likely to see MacDonalds serve filet mignon with Bordeau wine.

★★★★

Perusal of my favourite newspaper, *Fries Dagblad*, renders all kinds of interesting items. The consistory of the Christian Reformed Church of Ede is appealing a decision of a lower court which told it to publish an apology for the fact that the minister in his prayer prayed for the salvation of a particular member by baptism.

★★★★

Dr. J. Veenhof, charismatic professor of systematic theology at the Free University of Amsterdam says that we limit the working of the Spirit if we do not value dreams and visions.

★★★★

Crime does not skip Friesland, either. A resident of Leeuwarden robbed a store in broad daylight, drove to Tzummarum (through a fence), landing in the middle of someone's garden, and when asked to take a breathalyser test, he registered an alcohol percentage that would scare a member of the bomb squad.

★★★★

Spring started here last week with more snow. The daffodils are itching to get out, ground hogs are beginning to suffer from cabin fever, robins are confused, shoe stores have run out of boots, and people are getting muscle pains from shoveling snow. This is the green house effect? It feels more like a polar pattern.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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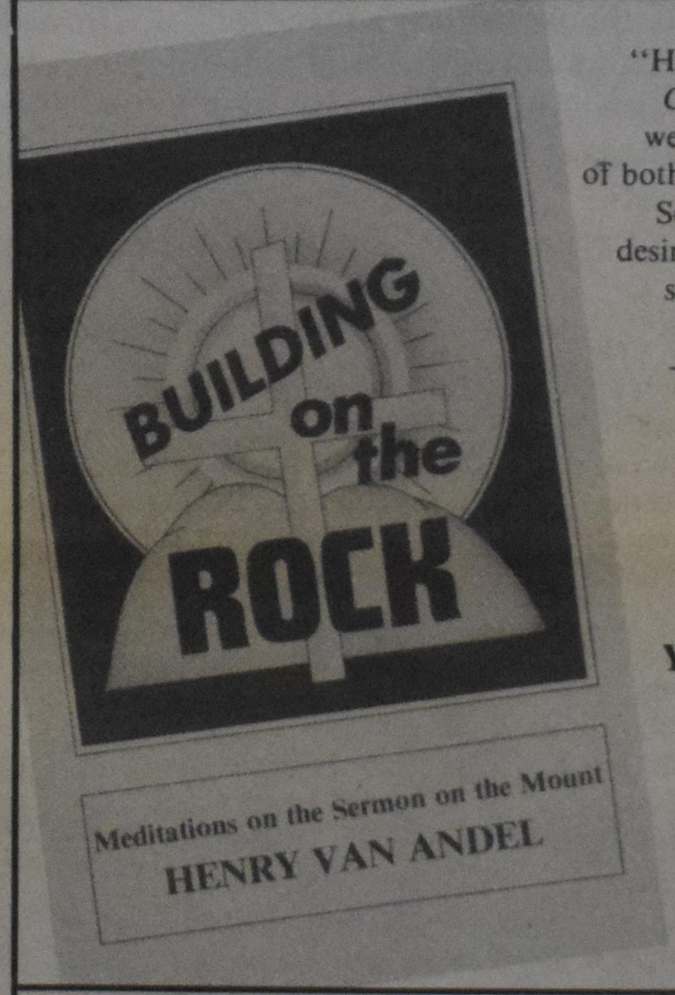

"His meditations in *Calvinist Contact* were an expression of both his love for the Scriptures and his desire to convey true spirituality to the readers."
— **Rev. Bastiaan Nederlof**

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Editorial

A Reformed plowman does not look back

A year and a half ago we announced on the Dutch pages of C.C. that the Editorial Advisory Board had decided to discontinue the Dutch section beginning April 1, 1989. That time has come, sooner than we realized. This, in fact, is the last issue in which we will carry Dutch articles. Among those having the last word in Dutch is Tini Van Ameyde, a familiar columnist from the '60s and early '70s. Joining her in this place of honour are Herman de Jong, Carl Tuyl and Syrt Wolters, all more or less members of the old guard.

This will not be the end of their writing for C.C., however. We look forward to many more articles but this time exclusively in the adopted tongue, which according to last week's "Persoverzicht" is such a strange language: they say "striet" they mean "straat" and they spell it "street." To make the transition a little easier, Herman de Jong decided to write his last "Dutch" column in a mixture of Dutch and English.

What were the reasons we gave in the Nov. 20, 1987, issue? The board felt that *Calvinist Contact* should make a greater impact on younger readers and readers of non-Dutch background, who tend to look upon C.C. as a Dutch paper, even when the bulk of the material was already in English. Secondly, our staff and writers are rapidly losing their command of the Dutch language. In addition, their brand of Dutch tends to be from the '40s and '50s. Consequently, we were becoming more and more dependent on reprints from Dutch papers, which carry articles specifically geared to a readership that lives in the Netherlands and that has its peculiar problems and circumstances. Our Dutch pages were turning out quaint rather than contemporary.

No cultural ghetto

The Board saw their decision as an inevitable result of immigration, which for the bulk of our readers lies 35 to 40 years behind them. Our Reformed community established churches, a Christian union, a Christian weekly, and other organizations, but never with the intent of preserving the Dutch language or culture. It was always understood by leaders, movers and visionaries in these organizations: that *as community* we would seek to retain our faith and our vision, but not our language. In that sense, the Dutch immigrant community of Reformed persuasion differed from many other ethnic immigrant communities who cling to their mother language and culture.

Continued on page 5 ...

(Continued from page 1.)

Christian Twelve Steps by V.J. Bittner

1. We admit our need for God's gift of salvation, that we are powerless over certain areas of our lives and that our lives are at times sinful and unmanageable.
2. We come to believe through the Holy Spirit that a power who came in the person of Jesus Christ and who is greater than ourselves can transform our weaknesses into strengths.
3. We make a decision to turn our will and our lives over to the care of Jesus Christ as we understand Him — hoping to understand Him more fully.
4. We make a searching and fearless moral inventory of ourselves — both our strengths and our weaknesses.
5. We admit to Christ, to ourselves, and to another human being the exact nature of our sins.
6. We become entirely ready to have Christ heal all of these defects of character that prevent us from having a more spiritual lifestyle.
7. We humbly ask Christ to transform all of our shortcomings.
8. We make a list of all persons we have harmed and become willing to make amends to them all.
9. We make direct amends to such persons whenever possible, except when to do so would injure them or others.
10. We continue to take personal inventory and when we are wrong, promptly admit it, and when we are right, thank God for the guidance.
11. We seek through prayer and meditation to improve our conscious contact with Jesus Christ, as we understand Him, praying for knowledge of God's will for us and the power to carry that out.
12. Having experienced a new sense of spirituality as a result of these steps and realizing that this is a gift of God's grace, we are willing to share the message of Christ's love and forgiveness with others and to practice these principles for spiritual living in all our affairs.

Alcoholics Anonymous Twelve Steps

1. We admitted we were powerless over alcohol ... that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.

Humanist Twelve Steps of B.F. Skinner

1. We accept the fact that all our efforts to stop drinking have failed.
2. We believe that we must turn elsewhere for help.
3. We turn to our fellow men and women, particularly those who have struggled with the same problem.
4. We have made a list of the situations in which we are most likely to drink.
5. We ask our friends to help us avoid those situations.
6. We are ready to accept the help they give us.
7. We earnestly hope that they will help.
8. We have made a list of the persons we have harmed and to whom we hope to make amends.
9. We shall do all we can to make amends, in any way that will not cause further harm.
10. We will continue to make such lists and revise them as needed.
11. We appreciate what our friends have done and are doing to help us.
12. We, in turn, are ready to help others who may come to us in the same way.

(Editorial continued)

Five years ago, our paper carried a discussion about the continuation of Dutch in C.C. Although no great outcry met the suggestion by the editor that *Calvinist Contact* drop the Dutch, there were enough voices raised in protest to make us decide to wait a little longer. Some of the voices came from students at Calvin College, Grand Rapids, whom, we found out later, had been more or less pressured by their Dutch professor to protest. A little bit of self-preservation at work there?

History lesson

There is a precedent within the history of *Calvinist Contact* to serve as a guide in this matter. When the first issue of *The Canadian Calvinist* rolled off an Edmonton stencil machine in 1945, all of the content was in English. The paper was intended for the Dutch immigrant community that had come to Canada since 1905 or thereabouts. Some had come in the '20s. Yet, after 40 years or less, it was considered less than visionary to communicate the principles of Calvinism in the Dutch language. Five years later the paper was merged with (some say absorbed by) *The Contact*, an Ontario-based magazine intended for the post-Second-World-War immigrant. At that point, almost all traces of English disappeared in what became known as *Calvinist Contact*.

We are now almost 40 years down the road of post-Second-World-War immigration. And it must be said that new immigrants from Holland speak English so fluently that we never need worry about another 1950-type merger and roll-back to the Dutch.

Let me end by quoting from the 1987 announcement that C.C. would discontinue the Dutch pages at this time: "We do expect a few negative reactions to this decision. But we do hope that the older folk among us will acknowledge that a time comes in the history of an immigrant community that it must take its rightful place in Canadian society, and must accept full responsibility to bring a strong witness to that society, also in the field of journalism. May God bless the decision of the Board."

BW

Note: Dutch advertising will be phased out as soon as possible. Personal ads in Dutch will continue to be accepted.

JUST A MOMENT/HERMAN PRAAMSMA

"We are firm believers in the maxim that for all right judgment of any man or thing, it is useful, nay essential, to see his good qualities before pronouncing on his bad." (Thomas Carlyle, 1795-1881, Edinburgh Review, *1828)*

I think that the chief reason we admire genuine humility so much is that we see so little of it — especially in ourselves. Rather than counting other people worthier than ourselves, we are quick to assume the role of judge. This is especially striking in our church communities and their use of the written word.

It is so easy to judge or join in judging others who do not share our particular point of view, to ascribe all kinds of sinister motives to "them," and to cloak sarcasm and stridency in the garb of standing up for the truth and defending the faith.

In the process, we not only lose sight of brothers and sisters in the Lord Jesus, but we lose sight of our own souls as well. It is interesting that even a humanist like Maurice Maeterlinck (1864-1949) could say, *I have never for one instant seen clearly within myself; how then would you have me judge the deeds of others?*

A Christian would add, more to the point perhaps, "As I stand before God and see my own sins and shortcomings clearly, it ill becomes me to cast stones at the shortcomings and sins of brothers and sisters."

Why is it that people who have much more in common with each other than with any other people in the world — a professed love for the Lord Jesus — can be so mean-spirited and belligerent, as we and outside observers have witnessed in recent years in the Christian Reformed community? Don't tell me that such belligerence occurs "out of love" for anything or anybody. It clearly doesn't, except maybe out of the love of being "right." And wanting to be right might not even be that bad, except that it seems almost always to be linked to ascribing bad and evil motives to others, who must of necessity be wrong.

Profound insecurity

The root problem here is one of deep insecurity. If I want to be right, that should mean that I'm open to correction, open to discussion, eager to speak with fellow believers about things that really matter. It means respectful listening to others, honouring each other's deepest intent. It is only the deeply insecure person who can't risk the give-and-take of discussing his or her opinions and convictions, who has to immediately start shouting and labeling.

Jesus said, "My command is this: Love each other as I have loved you." John reminds us, "This is the message you heard from the beginning: we should love one another .... We know that we have passed from death to life, because we love our brothers. Anyone who does not love, remains in death."

We need love-filled communication to overcome the insecurities Satan would like to fuel and fan in our communities. I don't always have to agree with you, or you with me. The Lord will make a lot of things clear when he returns; and never forget, we'll have to appear before him side by side. Until that moment arrives, let's remember what the Lord has made very clear:

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Jesus Christ have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying one another.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

Letters

Plantinga's book worthwhile

John Van Dyk's recent review of *Public Knowledge and Christian Education* by Theodore Plantinga left an unfortunate and unwarranted impression that the book is not an important addition to recent discussions on Christian education. Whatever one thinks of Plantinga's perspective — which is wholeheartedly supportive of Christian schooling — it is fair to conclude that this book is substantial and interesting. It would be a serious mistake for Christian educators to ignore Plantinga's thoughtful contribution.

John Vriend
St. Catharines, Ontario

Wants an every-member church

Thank you for a rich variety of articles in the March 3 issue!

Let me briefly respond to Mr. Peetoom's article: "Children out of the ordinary." He states three propositions, of which number two reads: "Show me church, and I'll want to know how you treat you creative thinkers and your artists."

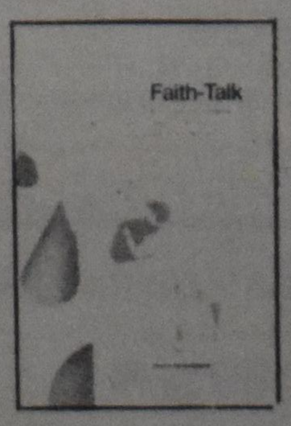
Please allow me to propose a somewhat different number two: "Show me church, and I'll want to know how you treat your young and your elderly, and all those in between the two groups." I'll want to know how you treat every, and I mean *every*, member.

I do not dare claim that I am a creative thinker or an artist, but I dare claim that I am a living member of the Body of Christ and a faithful member of a local church and desire to be recognized somewhere in brother Peetoom's propositions.

I promise to be a creative thinker and as artistic as possible according to my abilities and the gifts with which the Holy Spirit has blest me. Both the "One Holy" and the "local" Church may expect that from me.

But I am a little afraid that the church is not served best when brother Peetoom's proposition is used as a requirement for a living church. The real qualifications are revealed to us in Romans 12:1-8. I'm sure the brother can say "Amen" to that!

Enno Ennema
Townsend, Ont.



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Entertainment

Your ears need protection

Marcus Van Steen

(Canadian Scene) — The former head of the University of Toronto's School of Hygiene, Dr. Douglas Warren, said a few years ago, "The dangerous and hazardous effects of intense noise have created Canada's major non-lethal health problem."

Since he issued that warning, the level of noise in our environment has increased dangerously, and little has been done about it. Labour laws set some limits for allowable exposure to noise, but almost nothing has been done to protect people from casual street noises such as unmuffled motorcycles and sports cars, screeching tires, electronic audio devices which assault eardrums, and the screech of snowmobiles in the formerly quiet winter countryside.

Human hearing is a remarkable piece of sound-receiving equipment designed to last for many decades. As every old person knows, hearing gradually becomes less acute. This natural decline in hearing formerly became noticeable about the age of 70 but experts are predicting that with the present level of excessive noise, impaired hearing will be common among 50-year-olds.

Sound is measured in decibels. Ordinary conversation rates 50 to 60 decibels. Sounds become annoying when they exceed 70 decibels and cause damage to the inner ear when the decibel level exceeds 100. Electronically-boosted music heard in discotheques rates a decibel level of 125, which is higher than the Department of Labour allows for the workplace. The damage to hearing multiplies with the length of exposure. That is why government regulations in most provinces say that workers should be exposed to a noise level of 90 decibels for no more than two hours a day. It is left up to concert-goers to decide how long they will expose their eardrums to a rock concert.

With little or nothing being done to restrict noise levels in our living and play areas, it is up to the individual who doesn't want to be deaf at 50 to adopt some common sense precautions. Doctors recommend that you carry a pair of earplugs to be used to protect your eardrums, much as you use sunglasses to protect your eyes from glare. Earplugs will not prevent you from hearing. They just reduce the decibel level.

If you use headphones to listen to your favourite music, keep the volume down. The volume is too high if your headphones drown out all other sounds.

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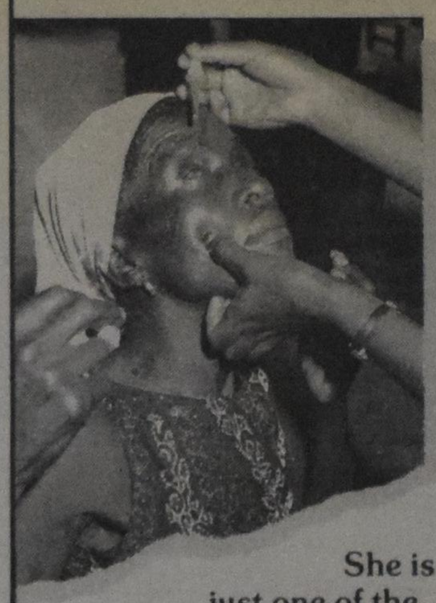

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Cinema summaries

Marian Van Til

Beaches

Rated PG
Starring Bette Midler, Barbara Hershey, John Heard

Beaches came out at the turn of the year. Because other films commanded my attention and interests, I relegated this one to the ranks of those that a reviewer decides he or she will bypass.

But *Beaches* is still going strong and that made me reconsider (though of course, longevity alone is not indicative of a "good" movie).

What is it about this film highlighting a longstanding friendship between two women that is capturing the imagination of audiences?

An obvious answer is Bette Midler. Another answer is simply the film's subject matter: intimate friendships are not often explored by commercial movies.

Consider the first answer: Bette Midler. Christians may well wince at Midler's tendency to be less than couth in some of her film roles and in her concert appearances. There is no denying, however, that she is capable of much better and often delivers it. She has a magnetic screen presence; she blends song, comedy — and here, drama — in a way that bears her unique stamp. If she can be overpowering, it's usually because her co-workers in a given project have less charisma than she and allow themselves to be overwhelmed.

What may be drawing more people to see this film, however, is what its plot offers: a celebration of friendship; loyalty, romance, drama, verbal fights, reconciliations, song, scenery, mother love, betrayal, comedy and, not the least of these, pathos: the two-hankie ending is obviously touching a lot of viewers. (Not since *Terms of Endearment* a few years ago have I seen so many viewers leave the theatre with the sniffles.)

Midler plays a character not unlike herself (or at least not unlike her public persona): a singer/actor from the Bronx who rises from the middle class to become a star. However, the film character, C.C. Bloom, takes a few major falls along the way.

Opposites attract

At age 11, already a brassy, selfish smart-aleck, she rescues Hillary Whitney from a beach in Atlantic City, New Jersey, and brings her back to her hotel. Hillary is a quiet, lonely girl who is used to playing by her father's tight rules; he is raising her alone after her mother's death. The Whitney's are an old-moneyed San Francisco family to whom propriety is next to godliness.

Each girl obviously sees things in the other which she lacks herself and which attracts her. They meet for the first time as adults some 10 years later; they have been carrying on a friendship via letters. Their respective upbringings, we see, have a huge influence on their careers and attitudes.

Some years after that adult meeting, the film and the friendship come to a tearful climax. Along the way, each woman has learned valuable lessons from the other, as good friends always do.

Despite its moral and all its engaging elements, there's not much meat to this movie. It goes through the motions but never really gets into the hearts of these women, and by extension, to the heart of the human condition. And, lacking a Christian world view, in the face of death it can only offer the dim hope of stoicism.

Watching *Beaches* is like consuming a favourite dessert as a main meal — it's fun and tasty while it lasts, but when it settles it leaves you craving something of better nutritional value.

Church

Marian Van Til, page editor

For the time being...

Adrian Peetoom

You want to be Prime Minister?

Then start writing ...

During the last general elections in Canada and the U.S., I consistently heard the names of three past politicians: Adlai Stevenson, Jack Kennedy and Pierre Trudeau. Often people sighed when they mentioned them, and when asked why, they would observe that candidates today could not hold a candle to the wit, intelligence and vision these three had demonstrated in their day.

Most sighers probably had forgotten that they may well have disagreed with specific, major positions these politicians had then held. Nor are contemporary commentators always kind about what Kennedy as U.S. president and Trudeau as Canadian prime minister did. (Stevenson lost his presidential election bid.) Furthermore, outstanding leaders do not always welcome and tolerate outstanding people around them. Trudeau, especially, had some fine flops in his cabinets over the years.

But no one would dispute today that these three people were outstanding in their time, a cut above, qualitatively different from their peers. Kennedy articulated a vision of what America could be in terms of caring and sharing, and so inspired young people to serve instead of swipe, share instead of acquire, love instead of lay on some beach.

Stevenson intimidated his opponents by the breadth of his reading in many areas, by the eloquence of his language, by the comprehensiveness of his ideas.

Trudeau at his eloquent, persuasive best, as well as with his insulting gestures, always seemed to point to a more demanding level of debate and political thinking.

I'm willing to concede that they had their blind spots and faults, and I am in no position to judge whether others in their own time could have done better jobs of governing. I simply want to remember this: politics without vision, wit and intelligence is a barren business.

Exam required

Which is why I want to begin a campaign to limit candidates for political office to those who qualify. My qualifications are simple. Immediately after candidates have filed their nomination papers and paid their deposits (early in the morning), they would be led into a hall where they have the rest of the day to write a candidate's exam. They may bring a dictionary. Coffee and food would be provided, as would paper, pen, pencil, typewriter and word processor. They would be given three questions that embody the issues of the day. Answers would be judged (you've got it!) on vision, wit and intelligence. Those who do not pass the minimum standards would not be allowed to run, and would also lose their deposits. Those who pass would have their answers duplicated for general distribution among the voters.

This process ought to weed out the following:

— Those who have no vision.
— Those who have no wit.
— Those who have no intelligence.
— Those who cannot write.
— Those who freeze under pressure.
— Those who are a front for hidden interests, including their own political parties.
— Those who have anybody (including ad agencies) say anything to get elected.
— (Eventually) those whose political behaviour after being elected blatantly contradicts their stated vision.

I wonder who of the candidates in 1988 would have run under those circumstances? I'm intrigued by the speculation about CHP candidates and also about the Rhinoceros party (I think both would have done well!) Let me know what you think.

Adrian Peetoom is senior editor at Scholastic-TAB Publications Ltd., Richmond Hill, Ont.

East and West meet in the middle

BURLINGTON, Ont. (CCRCC) — Classis Eastern Canada will join the Council of Christian Reformed Churches (CCRCC) again. That decision, taken last fall in Ottawa makes the classis the 12th member of the biennial assembly of Christian Reformed Churches in Canada. Classis Eastern Canada withdrew from the council in 1977. At that time it objected to the fact that the council did not fit the Reformed model of a "particular synod."

In discussing the matter in October 1988, classical delegates felt that both parties must participate in the resolution of any outstanding difficulties. An advisory committee persuaded classis that it ought to take part in the formulation of a Reformed witness in and for the nation and the world and also in "necessary and inevitable denominational restructuration." The interim committee of the CCRCC "received this decision with joy and thanksgiving," says executive secretary Arie Van Eek.

When the interim committee hosted delegates from Classis Eastern Canada in January 1989, the two parties agreed that the marriage should be consummated at the 12th assembly of the council next Nov. 14.

Marriage preparation

Meanwhile, during the "engagement," Classis Eastern Canada's churches are to receive all of council's information. The classis will also participate in the work of council's committees and the two interim committees will try to work out a fair phase-in funding formula. Classis Eastern Canada agreed that it would take these three steps at its meeting this month.

"And so a decade of separation has ended," notes Van Eek. "In fact, in 1987 classis accepted our invitation to help in the formulation of a model for a regional CRC synod for Canada. That study, commissioned by Council 1987, has now been completed."

Only time will tell if Classis Eastern Canada's decision will bridge the many regional disparities which tend to hamper CRC unity in this vast land, adds Van Eek. "For now one thing is sure, Christian Reformed congregations across the country thank Christ Jesus for building his church. May he use the decision of Classis Eastern Canada for God's glory in the land."

Christians must face urban realities

MARKHAM, Ont. (EFC) — "Canadian churches must face up to urban realities and take more innovative approaches to city dwellers if they hope to have an impact on society as a whole," says Brian Stiller, editor of *Faith Today* magazine.

Journalist Karen Homer reports in *Faith Today* (March/April) that churches have frequently viewed the city as "inherently evil and corrupt, a place from which to flee." Over the past two decades, she says, Canadian churches have largely abandoned the inner city in their flight to the suburbs.

Urban-ministry specialist Raymond Bakke contends that "a radical rethinking of Christian priorities and methods" is required before churches can communicate effectively with the city.

The suburban or small-town church model cannot be imposed in the urban context, Bakke told a workshop for downtown Vancouver church leaders. "We need urban leaders who can customize the church, not franchise it," Bakke claims.

To explain, he says that where the church is present in the city it has largely ignored the underprivileged sectors of society and remained captive to European culture and values. In doing so, he argues, the church weakens its relevance to society as a whole.

White like me?

The predominantly white Anglo-Saxon Protestant church leadership and membership, he says, often fail to understand the problems of those who don't share their own background and values.

"People for whom the system works tend to be critical of those who are critical of the system."

"Recent well-publicized urban social problems and strains right here in Canada bring a sense of urgency to challenges which Bakke has highlighted," says Stiller, who is also executive director of the Evangelical Fellowship of Canada. "Our Canadian churches cannot adopt a 'business as usual' approach in the face of the urban challenge."

Faith Today is published by the Evangelical Fellowship of Canada, which is composed of 26 denominations, numerous Christian agencies and individual church members. There are an estimated 2.5 million evangelicals in Canada.

Russian Orthodox Church forms commission on jailed clergy

MOSCOW (WEIS) — The synod of the Russian Orthodox Church has announced that it would form a commission to study the rehabilitation of clergy and religious layman repressed after the 1917 revolution, according to the official news agency TASS. The church announcement came in early January almost in lockstep with the Communist Party's call for the mass rehabilitation of Soviet citizens convicted by the summary courts that carried out purges of religious and evangelistic leaders from Soviet society during the Stalin regime.

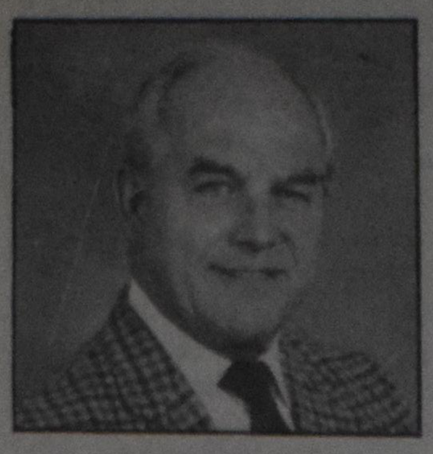
In an announcement from the party's central committee, the government was asked to annul the verdicts of the special three-man panels, known as *troikas*, that sent thousands of Soviet citizens to their deaths during the 1930s, '40s, and '50s.

The church announcement is seen as unusual by Western observers because it goes a bit further than the Communist Party, hinting at a subject still largely off limits: the repression and illegal persecution of religious believers by Soviets regimes in power before Stalin's reign.

The party's resolution specifically limits its criticism of persecution to the Stalin era, although Western references document the trials of believers before the *troikas* as early as 1918. The party resolution also called for financial compensation to the families of victims of the persecutions. The tandem announcements are seen as the latest of mounting evidence that freedom is developing for Soviet citizens on a number of different societal fronts, including religion.

Religious leaders credit *perestroika* for a surging revival now underway throughout the Soviet Union.

For Church news see page 16



Canadian Church Scene

Four kinds of discrimination

Jacob Kuntz

In the Reformed community we have not paid much attention to the language crisis in Canada and to the recent developments in Quebec. It may be good to listen to Dr. John Redekop who wrote about this issue in *Christian Week* (Jan. 24) as well as in the *Mennonite Brethren Herald* (Feb. 3), and who does not hide his dissatisfaction with what is happening. But he also proposes a "Christian viewpoint." We quote from *Christian Week:*

In the attempt to ensure that all will be well for French, the Quebec City leaders will find themselves using the strong arm of the law to interfere with the normal exercise of rights by English-speaking people. As we see, that's precisely what's happening in Quebec now.

That which cannot be achieved by education or persuasion is coerced by brute force. Such policies are properly associated with authoritarian dictatorships.

That the Canadian people tolerate such abuses can be explained only by the long-time Ottawa emphasis that whatever is pro-French is good.

That national political party leaders remain silent in the face of unconscionable suppression of long-defended personal rights reflects the extent to which they are all prepared to sacrifice integrity and principle for possible short-term electoral gain in Quebec.

Christians as a minority committed for both pragmatic and principle reasons to the support of basic freedoms are rightly concerned. We act properly when we question unreasonable government curtailment of liberties. We know that loss of political and language freedom shades into loss of religious rites.

Thus for several reasons we become uncomfortable when anyone loses basic rights. When a government mistreats some of its citizens, we have reason to speak up.

The "Christian viewpoint" in these language crises was given in the *Herald:*

The Christian acknowledges that nationalism is not a Christian virtue, that what French and English Christians have in common vastly exceeds linguistic differences and that Christians strive to build bridges. The Christian focuses not mainly on the shortcomings of other individuals and language groups but on his own. Even as he acknowledges the existence of problems, the Christian works for solutions. Instead of inflaming passions, the Christian strives to cool emotions.

In the coming years Canada may well experience a major French-English language crisis. One is reminded of how Belgians, and others, have struggled and even fought physically over such matters. As we interact with our brothers and sisters in Quebec, let us remember our priorities and live by our Christian teachings of peace.

Operation rescue

The *Anglican Journal* of March 1989 is not happy with the "rescue operations" of pro-life supporters, by which patients are prevented from entering abortion clinics so that the lives of their unborn children may be saved. "Civil disobedience has become the latest strategy of the Canadian pro-life movement," it says.

The goal may be admirable, the method is not. It carries ugly connotations of mob rule, and takes a short-term, limited approach to what is clearly a long-term problem.

In the short term, the activists are able to prevent access to an abortion clinic to a limited number of women. Even if these patients decided against abortion because of the blockade, it makes a small dent in the number of abortions performed in Canada annually.

If the time and energy being used in the "rescues" were spent trying to improve programs such as day care, low-cost housing and education in contraception, thereby removing some of the factors which lead women to seek abortions, the number of abortions would decrease dramatically.

The rescues receive a great deal of media attention, especially when members of the clergy are among those arrested, but breaking the law cannot be justified on the basis of garnering headlines.

If pro-life supporters are anxious about upcoming legislative proceedings, they should direct their energy to events such as the appearance last year of Mother Theresa in Ottawa.

If they want provincial governments to know there are still many people concerned about the abortion issue, they should continue organizing peaceful, legal marches.

If they wish to educate women about the moral and emotional dangers of abortion, they can continue to distribute literature, organize rallies, and arrange speakers to get their word to those who may need to hear it.

But they should not continue in their illegal operations. This practice comes down to taking the law into one's own hands, a practice that has no place in a democratic society.

The tragedy is that the tactic ends up hurting women who are themselves often victims of a society which provides little support for them.

A modern evil

The *War Cry* of March 4 contains a fierce commentary against the evil of pornography, under the title, "The Shame Continues." It expresses the opinion that much more must be done to free our society from this curse. Governments, especially, should make some tough decisions regarding pornography and those who are behind it. We quote:

Let us not be ashamed to shout aloud, "Pornography is evil, pornography destroys, pornography must not be tolerated." The truth is on the side of those who believe thus.

There has long been enough evidence on the books to show the destructive nature of pornography. It is a deliberately exploitative medium that destroys, that kills conscience, that turns love into lust and that reduces persons to the status of commodities which are to be used, abused, discarded and finally destroyed.

Common sense definitions of this scourge have existed for years, and the government's legal advisors could quickly frame laws that would drive pornography off the bookshelves and out of the video stores, and also put the perpetrators of these crimes against humanity behind bars, stripped of the wealth which they have accumulated through preying on human weakness. What is needed is not knowledge, but political will.

The killing must stop; the killing of innocence, the perversion of that which is highest and holiest between husband and wife: God's beautiful gift of sex. We must remember that every pornographic act, either participated in or displayed, violates someone's daughter or son. Is this what you want? Write your member of parliament today and let him or her know that something must be done, and you are counting on your representative to support tough and needed legislation to wipe out pornography.

The Sunday decision

Not only Protestants, but Roman Catholics also are disappointed by the decision of the Ontario Peterson government to throw the question of Sunday shopping into the laps of the municipalities. This in spite of the pleas of church groups, labour leaders and a number of retailers to maintain Sunday in Ontario as a day of rest. That battle was lost. We listen to two Roman Catholic voices on this matter. In the *Catholic Register* of Feb. 25 we read:

The way things stand at the moment, the province could wind up with a differing set of Sunday retailing laws in each municipality. And when one municipality inevitably decides, in the name of tourism or the economy, to allow its stores to operate seven days a week, a "domino effect" could result in more and more jurisdictions following suit.

As people who have traditionally upheld Sunday as a day of rest, spiritual reflection and family togetherness, Christians in Ontario should turn their attention to their local politicians. Clearly, local option is not the preferred way of dealing with this issue; it is, however, the only way now open.

Reasoned arguments and hard work can still mean that the "local option" across Ontario will be for the special significance of Sunday, family values and the right of all workers to a common day of rest. It is too soon to give up such a worthy goal.

The *Catholic New Times* of Feb. 19 concludes an editorial as follows:

Wide-open Sundays are not merely irreligious. They are inhumane. A shopping-centred Sunday forces thousands and thousands of unwilling workers to leave home, children and neighbourhood yet another morning of the week, and get back to selling. It weakens local community. It despises quiet and leisure, and makes even more socially invisible all the delicate human goods which cannot be sold or bought at any price. It further erodes public space for the celebration of any mysteries other than the hurried rites of the god Mammon. It blocks yet another spring from which citizens can drink of waters that might help detoxify them after six days of standing in the acid rain of consumerism. It pushes countless undefended, non-unionized, low-income retail workers one step closer to slavery.

If you tried to stop Bills 113 and 114 before they became law in Ontario, good for you. If you didn't, a good Lenten penance might be to commit some time to local, municipal action against commercialized Sundays.

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

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Friends of God

Wayne Brouwer

Glad hearts

"... with glad ... hearts" **(Acts 2:46)**

A patient once asked Sigmund Freud, "If I'm analyzed, will I be happy?"

His answer? "Madam, we will relieve you of your symptoms and leave you with the unhappiness which is common to mankind!"

Are you happy?

Historian Will Durant described how he looked for happiness in knowledge, and found only disillusionment. He then sought happiness in travel and found weariness; in wealth and found discord and worry. He looked for happiness in his writing and was only fatigued. One day he saw a woman waiting in a tiny car with a sleeping child in her arms. A man descended from a train and came over and gently kissed the woman and then the baby, very softly so as not to waken him. The family drove off and left Durant wondering at their happiness.

Surprise!

Cyprian of Carthage grew up much like Durant. In a reckless search for happiness, no challenge seemed too exciting, no vice too crude. But one day he found more than he bargained for. Listen to what he wrote to a friend in A.D. 248: "This seems to be a cheerful world, Donatus, when I view it from this fair garden under the shadow of these vines. But if I climb some I would see — brigands on the road, pirates on the seas; in the amphitheaters men murdering each other to please the applauding crowds, and under all roofs I see misery and selfishness. It is really a bad world, Donatus; an incredibly bad world.

"Yet in the midst of it, I have found a quiet and holy people. They have discovered a joy which is a thousand times better than any pleasure of the sinful life. They are despised and persecuted, but they care not. These people, Donatus, are Christians, and I am one of them!"

Do you have a "glad heart"?

Cyprian's older contemporary, Clement of Alexandria, believed happiness was the tell-tale sign that marked a true Jesus person. He put it this way: "You can always know a pagan by the ugly pleasures in which he indulges, and a heretic by his bickering and quarrelsomeness, and a Christian by his happiness."

What do you think of that?

The shape of a secret

It was the jolly giant G.K. Chesterton who called joy "the gigantic secret of the Christian." The Apostle Paul seemed to think so, especially when he wrote his letter to the early Christians in Philippi. His words fairly sparkle with delight, and JOY is his summary of the life of faith. As he talks about it, four themes seem to jump out:

(1) JOY starts in the heart (4:1) — Pleasure is often a matter of the senses, happiness depends on circumstances, but the glad joy of the Christian life is a relationship with Christ, with others. It starts in the heart.

(2) JOY is refined in the mind (1:18) — Paul *chooses* to be joyful and he *commands* others the same. It is more than a feeling. It is a relationship with intention. And thus it is refined in the mind.

(3) JOY comes out of the mouth (1:4) — What's bred in the bone, what's held in the heart, what's refined in the mind must come out of the mouth. Joy is only joy when the glad heart sings.

(4) JOY expands with the hands (4:2-9) — Joy produces action. It is faith energized. It is hope with wings. It is love dancing. Joy expands in the activity of the hands.

When British novelist Jan Struther died some years ago, friends found a little poem she had written. They read it at her funeral:

> One day my life will end; and lest
> Some whim should prompt you to review it,
> Let her who knew the subject best
> Tell you the shortest way to do it:
> Then say, "Here lies one doubly blest."
> Say, "She was happy." Say, "She knew it."

Could that describe you?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Books

Robert VanderVennen, book review editor

Personal history

Ministering to prisoners at the River Kwai

Chaplain on the River Kwai: The Story of a Prisoner of War, by Chaim Nussbaum. New York: Shapolsky Publishers; Willowdale, Ont.: The Moriah Foundation, 1988. Paperback, 303 pp., $17.95. Reviewed by Robert VanderVennen.

The horrors experienced by Japanese prisoners of war who were forced to build the Thai-Burma Railway that crossed the River Kwai have taken their place with the Nazi atrocities that happened at the same time. It is well-known that many Dutch people suffered at the hands of the Japanese as well as at the hands of Germans.

This book is a sensitive and intimate first-hand account of the lives and sufferings of those the Japanese took prisoner, especially as they were forced to help build the railroad. The author, who lived and suffered with them, is an orthodox Jewish rabbi who was born in Auschwitz and raised in Scheveningen, the Netherlands; he immigrated to Canada after the war and now lives in Toronto.

Rabbi Nussbaum was the only Jewish chaplain to prisoners in that part of the world. Although his closest rapport was with Dutch Jewish prisoners, he ministered to all the Jews and in a real sense to all who came to know him, whether Jewish or not. He was a warm pastor to the sick, he organized Jewish worship, built a synagogue, and even stimulated the publication of a Jewish newspaper.

The book takes the form of edited letters Nussbaum wrote regularly to his wife, and the diary he carefully kept. The result is a story rich in detail and vivid in revealing the character of the men who survived, and especially of those who did not. The account is heightened by sketches done at the time by British prisoner Richard Searle, who later became a world-famous illustrator and cartoonist.

Hope amid human disintegration

Rabbi Nussbaum brought hope and tried to give meaning to daily horrors and human disintegration. He had an optimistic worldview drawn from the depths of the universal Jewish character and centuries of Jewish suffering.

Upon preparing this material for publication in Toronto in 1987, Rabbi Nussbaum wrote: "Reading through this material, I saw that I had not dwelt exclusively — or even largely — on the horrors of our PoW life but rather on the human perspectives, the interior reality of a prisoner's life: his insecurities, his doubts and his problems of identity. These concerns, I now realized, were not limited to the pressures and fears of a group of men in PoW camps in Southeast Asia. They are an integral part of the human condition; they are concerns which we all share and which we all face. It was then that I understood that my journal was much more than a record of my activities as a prisoner of war."

Although it was not pleasant reading, the book deserves to be widely read. It will be of special interest to people of Dutch origin, and particularly to those who have some experience in Indonesia.

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Two stories of faith and hope

The centre pages of this issue feature an account by two young men. Both of them have struggled with their membership in the Christian Reformed Church. Mike Geisterfer seeks healing from a serious wound afflicted to him when he was a 14-year-old boy. Lloyd Rang sought and found the love of Christ. These are two very different people in very different situations, but what the two stories have in common is that they shed light on the struggles some young people of the church face. These are both stories of faith, in spite of the stumbling blocks which the church places in the way of its children.

(A note on Mike Geisterfer's story: His father was later reinstated as minister of the Christian Reformed Church, and is at present engaged in a campus ministry in Hamilton, Ont.)

Editor

Tornado over Woodstock

Michael R. Geisterfer

Two years ago in England, I was telling an old friend about Woodstock — a place whose name even today brings back a cold shudder. I didn't want to think about it, much less talk about it with anyone. Yet, at times I felt as if there was a scream in me that had never been uttered, a rage that I'd never expressed to anyone.

So I was talking to my friend. It was safe because he wasn't Christian Reformed and he wouldn't take offence.

I told him what happened, at least the piecemeal versions of what I thought had happened (I'm sure there are other versions) and my friend winced.

"Mike," he said, "that's evil."

He meant it literally and though I had never dared think about it in those terms, I knew instinctively he was right. Then I did let out a cry of sorts, not a scream of rage but not a whimper of sorrow, either. It was a silent, prolonged cry of terror. Images flashed through my mind, not exactly of what had happened, but of how I had experienced them.

It was one of the scariest things I have ever experienced. So scary, in fact, that I thought I would black out as I talked about it. But my friend said, "Don't worry, everything will be all right. You are an adult now. You can handle this kind of experience."

I was 14 when it happened. My father was pastor of the Christian Reformed Church in Woodstock, Ontario, and I remember watching him on a Sunday afternoon asking the congregation to accept his resignation. Someone close had told him that his presence in the church was creating an irreconcilable rift, and that it would be better for everyone if he left and went somewhere else.

Charismatic pastor

My father foolishly believed him. It seemed plausible.

He had come some years earlier as a young and charismatic pastor and had done things that certainly might have alienated certain sectors of the congregation. He wore his hair long, he sported a beard, he turned the basement of the church into a youth hostel in the summertime and invited drug addicts from Toronto to live and work on parishioner's farms.

In truth, Woodstock may not have been prepared for all of that. It was a farming community, a rural church outside of the mainstream. Before our arrival it is unlikely that a sandalled hippy had ever set foot in the church building. Now it seemed it had one at its helm!

Yet, as many as might have been threatened by my father's *modus operandi,* there were numerous others who welcomed the changes he inspired. A church that closed its eyes to the massive social changes taking place around it could not hope to have any relevant voice in the world. In 1972, this could not be said of the church in Woodstock.

If anything, it was at the cutting-edge of that change. It was attracting new members like never before. On some Sundays the church would be so crowded, chairs would have to be lined up in the aisles and along the sides to accommodate the hundreds of young people who had come to hear the "hippy-pastor" of Woodstock. So great was the increase in membership that a new pastor was added to the rostrum.

In 1972, things looked great. A reformation, someone said, would come out of Woodstock, and in fact one did. But not the sort of reformation everyone had envisioned.

Turn-about

In June of 1973 things reached their apex. Though there had been some small ripples of discontent from certain quarters of the congregation, the general feeling was positive. Woodstock was finally becoming what a Christian community was meant to be: a viable, relevant voice in the world; a voice to which young and old alike could relate.

Then, like a tornado that hits out of nowhere and for no apparent reason, things went absolutely haywire. My parents left for Europe for a month. When they came back, my father was told by a trusted colleague that in his absence the church had turned against him.

I cannot document all of the events that transpired during his absence, only the rumours that help make sense out of what can otherwise only appear senseless. And they are not pretty, these rumours of what might have gone on behind closed doors.

I can only say that there were a few in Woodstock who genuinely hated my father. They hated the changes he represented, the way he wore his hair, the clothes he wore, the way he talked, his ideas, his theology and perhaps, more than anything, his popularity.

Somehow this hatred became a palpable force that grew and grew until no one really knew what was true and what was not, not even we ourselves. The brunt of this hatred was carried by vile rumours that circulated about all aspects of our family's life together, questions about my father's sexual orientation and worse. These things went far beyond even being laughable, so vindictive and evil they were.

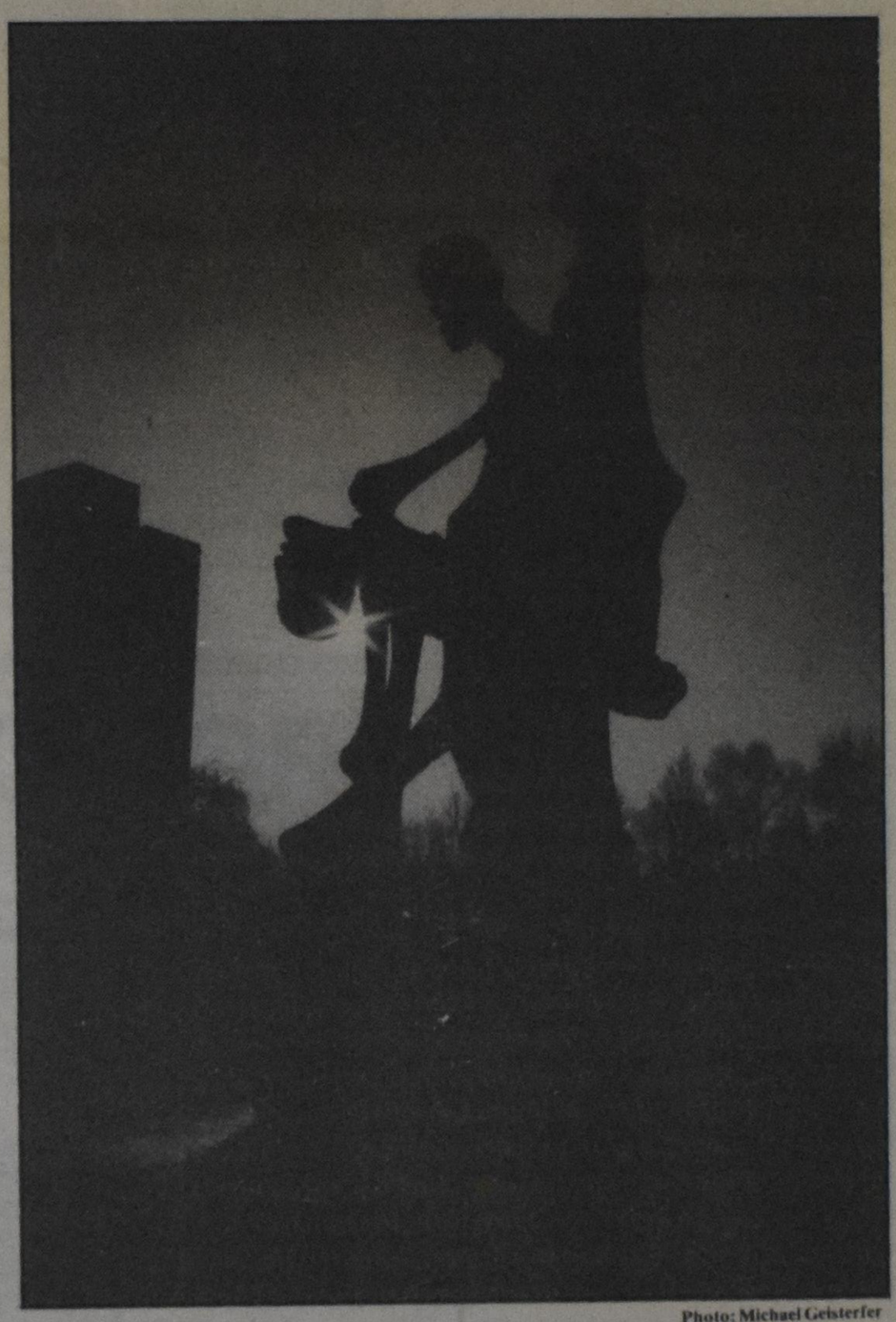


Photo: Michael Geisterfer

Flight from darkness

I remember coming home to the parsonage in Woodstock during this period and being overwhelmed by the darkness that pervaded that house. One could feel the tension like a dark, menacing presence, as if the house itself were possessed. For weeks I was unable to digest my food and I didn't want to come home because there was no escaping the hatred that poured like cold rain through the roof and walls of that house.

At the worst of it my mother attempted suicide, and then I think we knew enough was enough. Had we stayed, something even worse would have happened, and there was very little more that we could have endured.

So we left. We rented a truck, and with the help of some friends we packed our belongings and drove away from Woodstock. One year later, in the sanctuary of a church in Chatham, my father was officially "defrocked" as a Christian Reformed pastor.

He was charged on a technicality: he had deserted his office. According to my father, the consistory told him to leave, so the charge itself does not make sense. To me the point is moot. If he didn't desert Woodstock, then he should have as one deserts a sinking ship to save his family. My only bone of contention with him is that he didn't get us out of there sooner.

Nasty illness

My gripe with the CRC is obviously much greater. I do not hate the church, though I have. Nor do I blame anyone, though. I wish I could have found the one person who was to blame for what happened there. I would have vented my rage upon him and have done with it.

Unfortunately, no such person exists. What happened in Woodstock goes beyond one particular person or event. No error my father could have committed would have warranted the outpouring of hatred and malevolence that was our lot in 1973.

On the contrary, I believe that our arrival in Woodstock coincided with that church's need to expunge itself of an illness that had been left festering for too long.

What was that illness? I hardly dare say. There are diseases in churches that have rather thorny manifestations.

Most are so taboo, in fact, that we hardly know what to do with them. And because we don't know how to deal with them we ignore them and hide them from sight.

The Woodstock affair is a good example of what happens when you ignore something nasty for too long.

★ ★ ★ ★

A few months ago I exited from highway 401 to take a look at the old parsonage. It was gone, as was everything else that could have reminded me of that period in my childhood. The church and school building just up the road were lost to a tornado in 1979, and both have been completely rebuilt. I didn't recognize any of it.

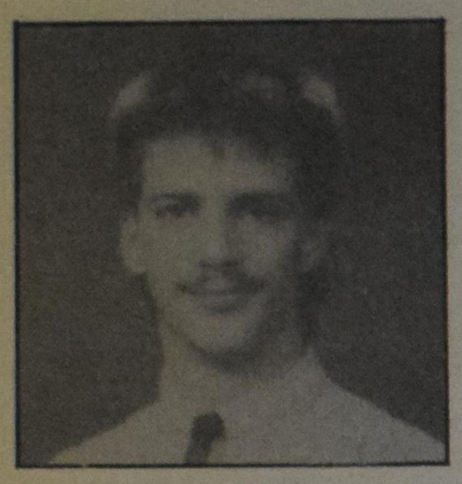
I wasn't sure how to interpret all of this. I was sad, and yet a part of me saw it as a good thing. In the empty silence where the house once stood, there is the possibility of something new being built, a fresh start for someone else.

A lot of the people who were hurt by what happened in 1973 have moved away. Some have left for other churches. Others have left the church completely. For those who stayed, the ensuing years must have been very painful.

I know they were for us. Even now, 16 years later, our family does not talk about Woodstock. There is still too much pain, and the words would not make it past the tears.

This is a wound that we will probably carry with us all of our lives. For myself, it has left my relationship with the church in limbo. On the one hand, I can share in the vision of what the church can do in the world; and on the other hand, I feel that I am harbouring a dark secret that can never be shared

Whose children live here?



Lloyd Rang

My biography at times seems a carbon-copy of any one of my peers. Born on the tail-end of the baby boom to Dutch immigrant parents, I moved to a small town in southern Ontario and melded into the Christian Reformed community there. In due course, I ran the neo-Calvinist gamut: Christian grade school, Christian high school, catechism, summer jobs with CRC business people.

After high school, I had the choice of going either to Redeemer College or Calvin College, and I chose the former. My biography is typical of many second-generation Calvinists. My upbringing was "Kuyperian" and "covenantal," yet during all six years that I lived in that community, I was not a Christian.

One might suspect that being at Redeemer turned me from my errant ways. Not so. I spent three years at college without turning to Christ. For this I have no one to blame but myself. God saw fit to place me in a Christian environment, which in turn I chose to ignore. My upbringing was the best that the CRC had to offer, and that is precisely what frightens me.

Abraham's children

In John 8, Jesus tells some Jews to follow him so they can be made free. They reply, "We are children of Abraham, and we have never been in bondage to anyone." Each time Jesus confronts them with their need for salvation, they piously state, "We are children of Abraham."

This is where the Reformed community often fails. We nurture children in Christian homes, send them to Christian elementary and high schools, from there to Christian colleges and then out in Christian service and retire them in Christian homes for the elderly. We embrace them from cradle to grave in a covenant of grace and lay them in the ground while we sing "Faith of Our Fathers." The power of that covenant seems so strong that it needs no individual response.

It has been my experience that one can give the proper answers, say the confessions, sing the hymns and pray the prayers of faith without ever committing oneself to any of it. Such proper answers make white-washed sepulchres look like cathedrals, such that it is impossible to tell which bodies are temples to the Lord and which are animated monuments to death. I suspect that Reformed churches contain more sepulchres than we would care to admit.

In John 8, Christ says in verse 37: "I know that you are children of Abraham; yet you seek to kill me because my word finds no place in you." Later on he says: "You are of your father, the devil."

Strong words. The Jews in question are children of Abraham, to be sure, but owe their allegiance to the devil because their hearts are slaves to sin. Applied to the Reformed situation: we may all be living under the covenant, but are we really children of God? Some people benefit from the Christian community by gaining friends, business and employment; yet, their hearts are outside of it.

Questionable comfort

Why are so many young people in Reformed churches such animated corpses? Is lack of zeal for the faith hereditary? A concerned father once asked my dad what to do about his son. The young man was my age, and into all kinds of trouble. My dad suggested that this parent sit down with his son and talk. The man's reply was: "Well, I don't have time for that, and besides, I shouldn't have to worry because he's in the covenant, anyway." Clearly, not only was the son's grasp on faith questionable, but the father's was as well.

The tendency in Reformed churches is to educate children in the creeds, in church history, in the Catechism. After church on Sunday is the time for the informal coffee-kletz, during which the sermon can be analysed. This and many of the other "typically Reformed" things we do are seen as what being Reformed is all about. What we forget is that the Christian Reformed Church was shaped by Kuyper as an evangelical response to dead orthodoxy in the Netherlands. Church members are called to go out into the world and demonstrate the Christian faith in all of life. Right!

I've heard the following hypocritical statement made during a young people's society meeting: "Christian rock is bad because rock music is bad." The answer is a learned one. These are the same young people who went to their cars for a smoke break to let friends listen to the latest Def Leppard or other such secular pap. I know, because I was there. A few years later, the simplicity of the Word, preached free of the trappings of covenantalism, would reach me at a Christian concert. When we are taught that faith is a series of right and wrong answers, it becomes easy to *say* the right things and then go unnoticed.

There are no easy solutions. The second generation has been left the responsibility of tending the Reformed faith and the reigns are even now changing hands. What we must first do is re-evaluate our approach to the covenant. Rather than assume that all who give good answers are Christians, press them. Where we see evidence of faith lacking in the lives of others, let us challenge them. We have to address the issue of Christian lifestyle, for example.

This should all be part of our Christian struggle. Let's reclaim the members of the covenant from the devil. If we can't do that, we can't possibly take on the world.

Lloyd Rang is a senior student and president of the Student Senate at Redeemer College, Ancaster, Ont.

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with anyone. It would be too offensive.

This is the secret: My greatest experience of evil occurred in the church that, in spite of myself, I still love. If I did not love this church, I would not write this article. And yet, the experience itself has left me severely handicapped. I cannot sit in your services, I cannot share in the rhetoric that seems to come so easily to the majority of Reformed people that I meet.

Above all, I wince whenever I hear anything that reeks of religious supremacy. My father often jokingly says that he does not have a monopoly on the truth. The humour is that he is so obviously right. But neither does the church.

This is probably where my particular wound finds its most poignant expression: I do not fear religion *per se*, only those religions which do not claim evil as one of its many attributes, but instead project it outward. Onto the "world," for example, or onto an Aren Geisterfer.

I know there have been many such scapegoats in the history of the church. But I pray with all my heart, that I will never personally witness another.

Michael Geisterfer is a worker at the L'Arche community in Hamilton, Ont.

An open letter

When the idea first occurred to me to write an article about Woodstock, it did not seem like a good one. Why delve into something that happened so long ago if all you can hope to find is pain?

I wrote the article anyway, so I guess that apart from the inevitable pain, I knew I would discover something else. And I did. I realized that something has always held me back from setting down spiritual roots and that that impediment was based not just on hidden resentment, but on fear.

I was afraid of what might happen if I spoke the truth about what I had experienced in the church. And I was afraid of what might happen if I allowed myself to become vulnerable again and admit that I actually needed to set down roots.

What it finally came down to was, if I couldn't write this article, then I might just as well leave the Christian Reformed Church for good.

I know that there are those among you who, in reading this article, will wish that I had done precisely that. It would be naive of me to think otherwise. I don't think it is naive, however, to believe that there is a path through the pain and that healing is possible.

For the record I would like to state that I accept full responsibility for everything that I have written here. No one except my own conscience dictated what I should write. When my father read a copy of the article prior to it going to press, he said, "I do not give you my blessing, but I do give you the freedom to do what you feel is right."

My mother simply cried.

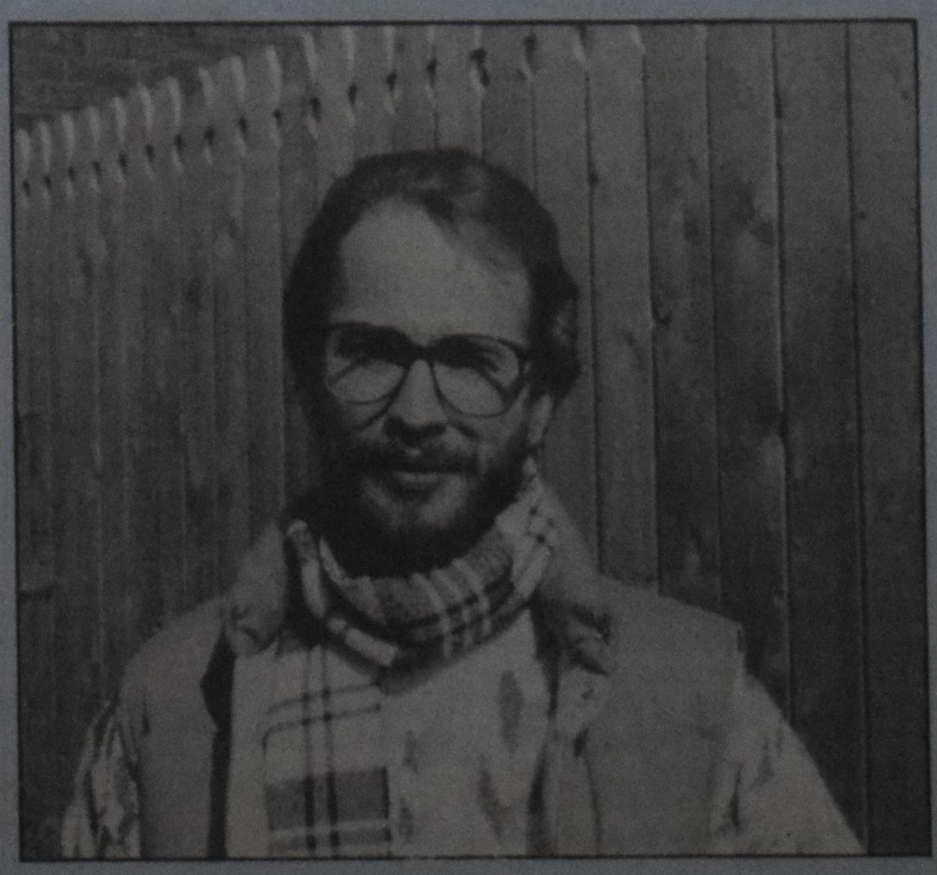
I know that I will be touching old wounds, and that they will hurt. My only consolation is that they are also *my* wounds. I know this particular pain, so I can speak about it.

In consideration of my parents, I would like to ask that whatever response this article evokes in you, it be directed at me (c/o *Calvinist Contact)* and not at them.

It is not so much that they have already suffered enough, but rather, that the article itself is not about them. It is about a 14-year-old boy and his most formative experience of evil.

It is also the story, I hope, of healing.

Michael R. Geisterfer
Hamilton, Ont.



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Thanks

SCHINKEL:
I would like to thank all those who sent cards and joined me during the open house on my 90th birthday. I was impressed by everyone's heartfelt wishes. Thank you for making this a true celebration. Praise be to the Lord!
Elizabeth Schinkel, Chatham, Ont.

STOLTE:
We would like to thank all our friends and relatives for all the cards, flowers, and best wishes on our 50th anniversary. You have made this an unforgettable day for us.
Aaltje and Herman Stolte.

Births

ADEMA:
"Children are a heritage of the Lord and the fruit of the womb is his reward."
With thanks to God we, Cor and Betty, announce the safe and healthy arrival of our third son, JOSEPH KYLE, on Mar. 4, 1989, weighing 8 lbs, 10 oz. A little brother for David and Mark. Joseph is the 17th grandchild for Walter and Rose Piersma and 33rd grandchild for Sid and Anne Adema.
Home address: R.R.#5, Georgetown, ON L7G 4S8.

DORSMAN:
John and Barb Dorsman thank our Lord, the giver of life, for our first born, a son, JOHN MICHAEL, born Feb. 27, 1989. Proud grandparents are Case and Elizabeth Dorsman and Bert and Tilly Zwiers.
First great-grandchild for M. Zwiers.
Home address: 3087 Parkgate Cres., Burlington, ON L7M 1R1.

Births

SHUTZ:
A little bundle has dropped down on us from heaven, a brand new creature in the form of a beautiful little boy who's name is KYLE DOUGLAS born Mar. 10, 1989, weighing 7 lbs, 13 oz.
"Sons are a heritage from the Lord, children a reward from him." (Ps. 127:3)
Delighted parents are Jeff and MaryAnn. Sharing in their happiness are grandparents Bob and Judy Shutz of South Lyon, Mich., and Ed and Hennie VanderVeer of Ottawa; great-grandparents William and Dorothy Shutz of Ohio, Robert and Elsie Moore of Ohio, Jaap and Anna VanderVeer of Cornwall, and Albert and Dora de Vries of Ottawa; aunts and uncles.
Home address: 1240 Giddings S.E., Grand Rapids, MI, U.S.A. 49506.

Marriages

NAUTA-LEISTRA:
Mr. and Mrs. John Nauta of Ridgetown are happy to announce the forthcoming marriage of their daughter

EVELYN JOYCE
to
JOHN CLARENCE

son of Mr. and Mrs. Klaas Leistra of London. They will exchange their vows, D.V., on Saturday, the 8th day of April, 1989, at 4 p.m. in London First Chr. Ref. Church, 513 Talbot Street. Rev. Wayne Brouwer of London and Rev. Bill Renkema of Iowa officiating.
Future address: 202 Commissioners Road W., Apt. 28, London, ON N6J 1Y1.

Anniversaries

1954 April 3 1989
With thankfulness to God, we hope to celebrate the 35th wedding anniversary of our parents and grandparents

JOHN and JACOBA (Co) BOOT
(nee Bom)

We pray that the Lord will continue to bless you for years to come.
Love from your children and grandchildren:
Bill & Marianne Boot — Freelton, Ont.
Peter & Helen Oosterhof — Grand Valley, Ont.
Steven, Kevin, Ryan, Heather, Rebecca
Eiko & Diana Oosterhof — Grand Valley, Ont.
Jason, Michael, Daniel
Chester & Grace Baarda — Carlisle, Ont.
Home address: R.R.#1, Freelton, ON L0R 1K0.

Congratulations, John and Co, with this 35th milestone on your journey together. May the Lord continue to bless and guide you for many more years.
You sister and nephews send you their love and appreciation.
Grace (nee Bom), Ivan, Winfred, Eric Bowman
St. Catharines, Ont.

1964 April 1 1989
To our wonderful parents and grandparents

MEL and MARYANNE ELZINGA
(nee Vriend)

we offer our love and congratulations on your 25th wedding anniversary.
From:
Laura — Grand Rapids, Mich.
Valerie & Philip VanderVeen — St. Anns, Ont.
Danielle, James
Kevin
Angela
Home address: P.O. Box 461, Smithville, ON L0R 2A0.

Anniversaries

Appelscha, Fr. Nepean, Ont.
the Netherlands Canada
1934 March 29 1989
With praise and thanks to the Lord, we are pleased to announce that our parents, grandparents and great-grandparents

JOHANNES (John) and
ANTJE (Anna) DE HAAN
(nee Koornstra)

will be celebrating, D.V., their 55th wedding anniversary on Wednesday, Mar. 29, 1989. To celebrate this special occasion we will be having an open house on Saturday, Mar. 25, 1989, from 2-4 p.m. at Calvin Chr. Ref. Church on Merivale Rd., Nepean, Ont.
Best wishes only please.
Home address: J. de Haan, 75 David Dr., Nepean, ON K2G 2N4.

Stroobos Lacombe
the Netherlands Alberta
1954 April 8 1989
With praise and thanksgiving to God, we are pleased to announce the 35th wedding anniversary of our parents and grandparents

HENK and MARJA KUIPERS
(nee Franken)

"My help comes from the Lord, the maker of heaven and earth." (Ps. 121:2)
Congratulations Mom and Dad!
Pake and Grandma!
All our love from:
Peter & Trudy Kuipers — Lacombe, Alta.
Heather, Kristen, Jimmy, Gary, Andrew, Lynda
MaryAnn & Melvin Ingwersen — Matsqui, B.C.
Jeffrey, Kelly, Scott, Kimberly, Mallory
Tineke & Glen Weenink — Berwyn, Alta.
Rosie, Eric, Jonathon
Frank & Janita Kuipers — Lacombe, Alta.
Benjamin, Katie, Melissa
Angi & Robert Salomons — Lacombe, Alta.
Jennilee, Stephanie
Henk John Kuipers — at home
Mark Kuipers — at home
Home address: H. & M. Kuipers, R.R.#1, Lacombe, AB T0C 1S0.

1949 April 7 1989
With joy and thankfulness to God we are happy to announce the 40th wedding anniversary of

BEREND JAN and FEMMIGJE VANDERKOLK
(nee Kamphuis)

May the Lord continue to bless you richly as he has for the past 40 years.
With much love from your children and grandchildren:
John & Effie Vanderkolk — Caistor Centre
Marsha, Barry
Roy & Linda Vanderkolk — Caistor Centre
Amy
Leighton & Janet Barry — Kitchener
Lloyd, Stephen, Robert
Gary & Shirley Gallant — Grimsby
Terry & Joyce Walma — Brampton
Matthew, Timothy, Douglas
Open house will be held, D.V., in the Fruitland Chr. Ref. Church fellowship hall on Saturday, Apr. 8, 1989, from 2-4 p.m. Best wishes only.
Home address: R.R.#1, Caistor Centre, ON L0R 1E0.

For Sale

Read: HUNGER in HOLLAND
by Cornelia Fuykschot.
A vivid depiction of life in Holland during the German occupation ('40 - '45).
Send name and address plus $24.95 to: **OLIM Press, Box 102, Gananoque, ON K7G 2T6. Canada.**

Obituaries

On Wednesday, Mar. 15, 1989, the Lord took unto himself my dearly beloved wife, our mother and grandmother

AALTJE BAARTSE
(nee Denbok)

in her 59th year.
"In Thy book were written every one of them, the days that were formed for me." (Ps. 139:16b)
Sadly missed by her husband William Baartse.
Helena & Burt Winkel — Brampton, Ont.
Phyllis & William Tamminga — Wyoming, Ont.
James Baartse — Willowdale, Ont.
and 5 grandchildren.
Correspondence address: 2162 Mountainside Dr., Burlington, ON L7P 1B4.

On Mar. 14 the Lord in his wisdom called home his child while he was visiting in the Netherlands.

JAN TIBBE BREIMER

at the age of 60.
Dear husband of Alie Breimer (nee Mulder)
Loving father and grandfather of:
Grace & Harry Boschman — Edmonton, Alta.
Timmy, Chris, Benjamin, Kimberly
Brenda & Gerrit Meulenkamp — Edmonton, Alta.
Son of M. Breimer and the late T. Breimer of Assen, the Neth.
Loving brother and brother-in-law of:
Jan & Nan Breimer — Vries, the Neth.
Herman & Rolien Breimer — Assen, the Neth.
Henk & Riek Breimer — Brockville, Can.
Aletta & Jake Smit — Napanee, Can.
Atie & Wim Reinder — Christchurch, N.Z.
Jannie Kolkena — Assen, the Neth.
Jannie & Sikko Steendam — Emmen, the Neth.
Max & Ida Breimer — Assen, the Neth.
Dini Breimer — Hoogeveen, the Neth.
nieces and nephews.
Predeceased by brother Rieks.
We miss him, but we are happy that he is now with his risen Lord.
Correspondence address: 13532-65 St., Edmonton, AB T5A 1A4.

On Mar. 7, 1989, the Lord called home our dear wife, mother, grandmother and great-grandmother

HENDRIKA HOFTYZER
(nee Teeuwsen)

at the age of 80 years.
Beloved wife of John Hoftyzer.
The words of Psalm 23 were her comfort in life.
"The Lord is my shepherd, I shall lack nothing. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me." (Ps. 23:1, 4a)
Dear mother of:
Johanna & Lammert Barink — Trenton
Riek & John Vink — Brighton
Betsy & Bill Witteveen — Grassie
Frances & Joe Vandermeulen — Keene
Anne & Hans Kers — Stayner
Bert & Anne Hoftyzer — Stayner
Dianne & John Lubberts — Beamsville
Frank & Julia Hoftyzer — Hastings
Also remembered by 39 grandchildren and 12 great-grandchildren. Sister of Johan Teeuwsen and Dina Koskamp, both in the Netherlands. Funeral service was held on Friday, Mar. 10, 1989, at the Ebenezer Chr. Ref. Church of Trenton. Rev. J. Groen officiated.
Correspondence address: R.R.#3, Brighton, ON K0L 1Y0.

Obituaries

"Nevertheless I am continually with Thee..." (Ps. 73:23)
Now gone home to her Lord, my dear wife, our caring mother, grandmother and great-grandmother

JOHANNA HOFLAND-BAKKER
Sept. 20, 1907 — Mar. 12, 1989

She meant much to us.
A.B.C. Hofland
Ed & Joanne
Jan & Sylvia
Bram & Ineke
Marianne & Rien
Bert & Ati
grandchildren and great-grandchildren.
Correspondence address: Aart van der Leeuwlaan 122, 2624 LG Delft, the Netherlands.

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles. They shall run, and not be weary, they shall walk, and not faint." (Is. 40:31)
On Thursday, Mar. 2, 1989, the Lord in his infinite wisdom, took suddenly unto himself our beloved husband, father and grandfather

KLAAS PIERS

at the age of 63 years.
Beloved husband of Tilly Piers (nee Zuidema)
Dear father of:
Annette & Dan Shillam — Calgary, Alta.
Greg, Kristie
John & Denise Piers — Rocky Mtn. House, Alta.
Adrianna, Jordan
Bradley Piers — Neerlandia, Alta.
Elizabeth Piers — Sacramento, Calif.
Allister Piers — Neerlandia, Alta.
Bonita Piers — Neerlandia, Alta.
Sisters:
Hilda & Ben Bolt — Ladner, B.C.
Anna & Andy Folkerts — Chilliwack, B.C.
Sister-in-law:
Arlene Zuidema — Barrhead, Alta.
Funeral service was held on Monday, Mar. 6, 1989, at the Neerlandia CRC, Alberta. Rev. C. Vriend officiating.
Correspondence address: Box 11, Neerlandia, AB T0G 1R0.

"They that sow in tears shall reap in joy." (Ps. 126:5)
On Mar. 18, 1989, the Lord called home our beloved mother, grandmother and great-grandmother

WIJBRIGJE (Wiep) POSTMA
(nee VanderBij)

at the age of 75 years, in Buitenpost, Fr., the Netherlands.
Predeceased by her husband Wessel (1957) and a son, Diktus (1945)
Her children:
Bill & Alice Postma — St. Catharines, Ont.
Joanne & John Zwier — Fenwick, Ont.
Albert & Doreen Postma — Dunnville, Ont.
Helen & Henk Fennema — Fenwick, Ont.
Patsy & Bareld van der Horn — the Neth.
Aukje & Bart van Keulen — the Neth.
20 grandchildren and 12 great-grandchildren.
Funeral service will take place at the Dunnville Chr. Ref. Church on Friday, Mar. 31, 1989, at 2:30 p.m.

Suddenly, on Mar. 4, 1989, the Lord took to himself

BOB VANDERVEEN

We mourn in Christian sympathy with Sita, her children and grandchildren, the loss of their husband, father and grandfather. May our God, the God of grace, continue to comfort and sustain them.
Congregation and Council, Waterloo Chr. Ref. Church.

Classified

Obituaries

"The thing I seek most of all is the privilege of meditating in his temple, living in his presence every day of my life, delighting in his incomparable perfection and glory." (Ps. 27:4)

TRIJNTJE (Terissa) SMIDSTRA

Gone to be with the Lord on Jan. 12, 1989, at the Oshawa General Hospital; widow of Tjerk Smidstra, sister of Hinne Tjalsma of Burgwerd, Friesland, and predeceased by Gatse Tjalsma, also of Friesland, the Netherlands. Grateful for her years of loving service and fondly remembered by her four sons and daughters-in-law, and her eight grandchildren.

John & Judy Smidstra — Oshawa, Ont.
Joe & Corrie Smidstra — Grand Rapids, Mich.
Colin and Jill, Maureen and Don, Kathy
Ben & Letty Smidstra — Mississauga, Ont.
Troy and Marion, Ingrid, Christina
Henk & Grace Smidstra — Surrey, B.C.
Stephanie, Nicholas

Funeral service was held at the Armstrong Funeral Home, and internment at the Thornton Cemetery, Oshawa, Ont., on Jan. 14, 1989.

Personal

Christian lady seeks male companion, in mid-20s to early 30s, who enjoys the outdoors, travelling and laughter and lives in the Southern Ontario/Niagara area. Please reply to File #2517, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

For Sale

Bargain sale. Rare Antique pewter collection. Hallmarked (18, 19 and 20th century). 400 pieces. Call Huibert DeGroot, 17 Centennial Ave., Tillsonburg, ON N4G 4R5 (519) 842-9911.

Accommodations

One bedroom apartment available May 1st. St. Catharines, north end. Fridge, stove, parking and utilities included. Phone (416) 934-2325 after 3 p.m.

Roommates: Female roommates needed to share a townhouse in Meadowvale, (Toronto area). Ask for Pam or Janet. Tel. (416) 826-7346.

Vacations

Plan your summer vacation! Private home for rent on a weekly basis in Orillia. Boating access to Lake Simcoe. Close to beaches. Call (705) 327-2111 for more information.

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Phone: (416) 352-2308

Teachers

AYLMER, Ont.: Immanuel Christian School invites applications for possible openings in **all grade levels.** Preference will be given to applicants who possess the ability to teach in one or more of the following specialty areas: **French, phys. ed. (intermediate) and special education.** Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

BELLEVILLE, Ont.: Belleville District Christian School is in need of a teacher in **Grade 2** and in **Grade 7 and 8** for the 1989/90 school year. Interested parties are requested to forward letters of application and resumes to: Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5. (M. VanDyk, Principal (613) 962-7849).

BOWMANVILLE, Ont.: Durham Christian High School in Bowmanville is soliciting applications for two teaching positions for the 1989/90 school year. The one position is in **English** and the other is a girls **physical education/mathematics** combination. Please send applications, resumes, and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Attention: Mr. Ren Siebenga.

BRAMPTON, Ont.: John Knox Christian School is inviting applications for openings at all levels for the 1989/90 school year. Please send resume to: Ike Witteveen, Principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.

BURLINGTON: Trinity Christian School Burlington, Ont. has possible openings for teachers in the **Junior** and **Intermediate** divisions. Please send resume to: Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7.

CAMBRIDGE, Ont.: Cambridge Christian School invites applications for a teaching position at the **intermediate** level. Ability to teach **French** required. Send resume to: Peter Van Dyken, Principal, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3. Phone (519) 623-2261 (school) or (519) 623-1409 (home).

CHILLIWACK, B.C.: Chilliwack Christian School has an opening for a **Grade 1** teacher beginning September 1989. Please send resume or contact the principal at Chilliwack Christian School, 9750 McNaught Rd., P.O. Box 161, Chilliwack, BC V2P 6G2. Phone (604) 792-4171.

CLINTON, Ont.: Clinton and District Christian School invites applications for a possible opening in one of the **primary grades.** Please send letters to the Principal, Mr. R. Schuurman, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. Phone school (519) 482-7851, or home (519) 482-7088.

DUNNVILLE, Ont.: Dunnville Christian School will need a **Grade 4/5** teacher by September. Strengths in **French** and **music** will be an asset. Dunnville lies at the Grand River on Hwy. 3 and is within a short drive from Redeemer College, Hamilton and St. Catharines.

Send your applications to Mr. William R. Rang c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1. Phone (416) 774-5142.

Teachers

DRAYTON, Ont.: Calvin Christian School has an opening for **Grade 1** for the 1989/90 school year. Due to maternity leave, we also need a **Grade 3** teacher from Sept. 1 — Dec. 31, 1989. (There is a possibility of this becoming a full-time position.) We also have a possible opening for a **Grade 7/8** teacher. This position may possibly be combined with the Vice-Principalship in the school. The ability to teach **French** in all positions is a requirement. Please send requests for application forms to: Mr. A.J. Vanderstoel, Principal, Calvin Christian School, Box 141, Drayton, ON N0G 1P0. Phone (519) 638-2935 (school).

FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for the following positions: a full-time **Grade 1 and 2** combination classroom teacher, a possible full-time position in **Grades 3 and 4**, and a possible half-time **special education** teacher. Please contact Mr. de Jager, Principal, for application forms. John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0. Phone: (416) 643-2460.

GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, invites applications for an opening in the **Grade 1** class (17 students). Send inquiries and applications to Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).

HOUSTON, B.C.: Houston Christian School, a Grade 1-10, CSI school, situated in North Central B.C., is seeking applicants for one possible opening in **Grade 3/4,** and one definite opening in **Grade 5/6,** with a preferred strength in **language arts.** Please send all applications to: H. Fritschy, Principal, Houston Christian School, Box 237, Houston, BC V0J 1Z0. Phone: (604) 845-7736.

LISTOWEL, Ont.: Listowel Christian School will be in need of part-time teachers in the **intermediate level** and **special education,** for the 1989/90 school year. Please send resumes to: Arnold Deelstra, Principal, Listowel Christian School, Box 151, Listowel, ON N4W 3H2. Phone 291-3086.

LONDON, Ont.: London District Christian Secondary School invites applications for possible openings in the **science/math and English** areas for the 1989/90 school year. Please send your letter of application and resume to Mr. H. Kooy, Principal, London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360.

LUCKNOW, Ont.: Lucknow District Christian School requires a teacher for the **Grade 1/2** classroom or for the **Grade 3/4/5** classroom. Send application and resume to: Principal, Etty Broer, Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0.

NEWMARKET, Ont.: Holland Marsh District Christian School. In our caring, supportive community just north of Toronto, we need teachers for **Grades 2 and 8** and possibly for other levels. Please consider these openings prayerfully for 1989/90 and address any inquiries and applications to: Corrie Bootsma, Vice-Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Tel. (416) 775-3701.

Teachers

MEDICINE HAT, Alta.: Medicine Hat Christian School, a dynamic and growing interdenominational school in sunny southern Alberta invites applications for a position in **junior high (Grades 7-9),** commencing Sept. 1989. Preference will be given to candidates whose specialties are: **social studies, language arts** and **physical education.** We also have an opening in **ECS (Kindergarten)** for four days per week. In addition we need a **Grade 1/2** teacher (combined class). Interested applicants please forward resume and/or direct inquiries to: Wm. Slofstra, Principal, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2 or phone (403) 526-7192 (home) or (403) 526-3246 (school).

METCALFE, Ont.: Metcalfe Community Christian School invites applications for a **primary** teacher preferably with ability in **French.** Please contact Mrs. B. Ripmeester, Principal, Community Christian School, Box 540, Metcalfe, ON K0A 2P0. Phone (613) 821-3669.

NANAIMO, B.C.: Nanaimo Christian School on beautiful Vancouver Island is in need of a full-time intermediate **music** teacher. Contact Ben Hendricks, Principal, 198 Holland Rd., Nanaimo, BC V9R 5K3. Telephone (604) 754-4512.

NEERLANDIA, Alta.: Neerlandia School, a public Christian School, requires an **elementary/lower secondary** teacher for the 1989/90 school year. Must have expertise in **art (fine arts)** and **language arts** or **social studies.** Specialties in **phys-ed** and **French** are desirable. Primary duties will be in the elementary grades. Send applications and inquiries to John Piers, Principal, Neerlandia School, Box 10, Neerlandia, AB T0G 1R0. Phone school (403) 674-5581, home (403) 674-4308.

NORTH YORK, Ont.: Willowdale Christian School has a definite opening at the **junior intermediate** level beginning September 1989. Interested applicants please write or call: Rick Nonnekes, Principal, Willowdale Christian School, 60 Hilda Ave., North York, ON M2M 1V5. Phone (416) 222-1711.

ORILLIA, Ont.: Orillia Christian School invites applications for possible positions in the **primary and intermediate grades,** commencing September 1989. Strengths in **music** and/or **French** would be an asset. Orillia Christian School is an interdenominational school with 143 students and eight teachers. Please forward resume and/or inquiries to: Mr. George Kamphuis, Principal, Orillia Christian School, Box 862, Orillia, ON L3V 1G6. Tel.: (705) 326-0532.

PRINCE GEORGE: Cedars Christian School situated in the centre of B.C. in the industrial city of Prince George (CSI #11) is seeking applications, one possibly for **Grade 1,** the other is a tentative **Grade 3/4** assignment. Inquiries may be sent to: Cedars Chr. School c/o Principal, 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.

WOODSTOCK, Ont.: John Knox Christian School. We have possible openings in the **primary and intermediate divisions. Please** direct your inquiries and resume to: R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Drive, P.O. Box 243, Woodstock, ON N4S 7W8. Phone school (519) 539-1492 or home (519) 539-2117.

Teachers

RED DEER, Alta.: The Red Deer Christian School has possible openings for the 1989/90 school year in the following areas: Full-time **Kindergarten** and **Grade 2** and part-time **French** (50 per cent). Interested individuals should direct inquiries and applications to the school at 14 McVicar St., Red Deer, AB T4N 0M2, c/o Mr. R. Duggan.

REXDALE, Ont.: Timothy Christian School, for the 1989/90 year will have openings at **all grade levels,** plus a probable full-time **remedial** vacancy. Qualified applicants are invited to send resumes, including letters of reference to: Mr. G. Postma, Principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone (416) 741-5770.

SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa of Smithers B.C. has an opening in **elementary** and **secondary French, upper elementary language arts** and **primary Grades 2 or 3,** and a possible opening in **elementary and secondary phys-ed.** Ours is a two-campus school system. Please contact: Glen Ewald at Box 2117, Smithers, BC V0J 2N0. Phone school (604) 847-9833, res. (604) 847-2186.

ST. THOMAS, Ont.: Ebenezer Christian School has a definite opening for a **Grade 2 & 3** combination beginning September 1989. An interest and ability to teach **French** would be an asset. Interested applicants please send a resume or letters of inquiry to Mr. Tony De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7.

TERRACE: Centennial Chr. School, located in Terrace, B.C., is inviting applications for openings in **K-8** for the 1989-90 school year. Centennial Chr. School, operating since 1967, with a present enrolment of 92 students, moving into new school facilities and adding a possible Grade 8 class, will make the 89-90 school year exciting and challenging. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities for teachers. For further information please contact: Frank Voogd, Principal, 3602 Sparks St., Terrace, BC V8G 2V6. Tel. (604) 635-6173.

TORONTO, Ont.: Toronto Central Christian School invites applications for a teaching position in the **Junior class (multi-Grades 3, 4 and 5).** Experience, interest in an integrated curriculum approach and some **French** skills would be an asset. Please call G. Dekker at the school (416) 968-2036 or home (416) 466-6304 or send resume to: Toronto Central Christian School, 55 Salisbury Ave., Toronto, ON M4X 1C5.

WILLIAMSBURG, Ont.: Timothy Christian School of Williamsburg, in beautiful eastern Ontario, and fairly close to Ottawa, is in need of possibly two teachers: one for **Grade 1** (22 pupils), and one for **Grade 2 plus half-three** (20 pupils) This attractive seven-room school has at present: 132 students from K-8, a central library, a gym, large playgrounds and a very supportive Christian community. Teachers who would like to become part of our dedicated team of 10 teachers are asked to send their applications to the principal of TCS, Williamsburg, ON K0C 2H0. Phone (613) 535-2687 (school) or 535-2152 (home). We are willing to interview applicants at the Interview Day in Bowmanville on Apr. 1, 1989.

Classified

Real Estate

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jan kalma
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Fax (31) 5120-32324

Help wanted

Reliable person to work on **dairy farm**, in London area. Must be good milker. Some mechanical ability would be an asset. Good working conditions, every other weekend off. Nice bungalow available. References, if possible. Phone (519) 269-3623.

A reliable person to work on **farrow to finish swine** plus **poultry farm.** Duties to include related chores as well as field work. Wages commensurate with experience. House available. For information call John Kraay (519) 587-2372. R.R.#3, Jarvis, Ont.

MUTUAL SUPPORT SYSTEMS
invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.

For Church news see page 16

Teachers

Stouffville Christian School

requires teachers for the primary, junior and intermediate divisions for the 1989/90 school year.

Please send resume to:
Mr. Wallace Robinson, Principal
Stouffville Christian School
R.R.#3, Claremont, ON L0H 1E0
Phone (416) 640-3297

Brantford Christian School

invites applications for full-time teachers for the school year 1989/90 as follows:
— **Kindergarten (3 days a week)**
— **Primary grades**
— **Upper elementary (possible opening)**

Ability to teach French would be considered an asset.
Brantford is a community with affordable housing and is only a 15-20 min. drive to Redeemer College or Hamilton.

Please forward resume to:
Mr. C. VanderVeen, Principal
Brantford Christian School
7 Calvin St., Brantford, ON N3S 3E4
Phone: (519) 752-0433 (school) or (519) 752-4100 (home)

Smithville Christian High School

invites applications for one definite and three possible teaching positions for the 1989/90 school year. The vacancy exists in **Bible** and **art,** with combinations of courses in **physical education, geography, family studies, science, math, English and drama** for the three possible positions.
We are specifically interested in a teacher who is able to teach courses at the basic level.

Please send all inquiries and resumes to:
M.B. Stroobosscher, Principal
Smithville Christian High School
Box 310, Smithville, ON L0R 2A0
Phone (416) 957-3255

Duncan Christian Elementary School

has a vacancy for **Grade 3 and possible vacancies in Grades 4 and 5.**
We are an interdenominational school with an elementary enrolment of 160, situated on beautiful Vancouver Island.

Please address inquiries to:
Mrs. J.M. Spyksma at
Duncan Christian School
Box 844, Duncan, BC V9L 3Y2
Phone school (604)746-5341, home (604) 743-5874

Heritage Christian School

is in need of a teaching

PRINCIPAL

for the 1989/90 school term. Prospective applicants should have both teaching and administrative experience in Christian education.
The school is an attractive new facility and has been in operation for the past 11 years, providing Christ-centred education to students in Kindergarten through Grade 8.
If you feel qualified to accept this leadership challenge, please direct your letter of application to:

Mr. Bill Buwalda, Board Chairman
Heritage Christian School Society
159 Colborne Street West, Lindsay, ON K9V 5Z8
Telephone (705) 324-8363

Teachers

WELLANDPORT CALVINISTIC CHRISTIAN SCHOOL SOCIETY
operating
Smithville Christian School
&
Wellandport Christian School
(combined enrolment of 370)

Invites applications for the following possible openings:

Smithville Christian School (125 students)
- part-time French 25%
- principal's relief 30%
  (above 2 can be combined)
- primary teacher
  (ability to teach French an asset)

Forward letters of application to:
Mr. B. VanHoffen, principal
Smithville Christian School
Townline Road
Smithville, Ontario LOR 2A0
phone (416) 957-7796

Wellandport Christian School (245 students)
- Grade 3 position
  (those with expertise in French, Art, Phys.Ed. or Music are encouraged to apply.)

Forward letters of application to:
Mr. Wm. J. Thies, principal
Wellandport Christian School
Wellandport, Ontario L0R 2J0
phone: (416) 386: 6272

Pacific Christian School

requires applications for the following possible vacancies

Senior secondary chemistry and part-time home/economics

Send resume and application to:
John Messelink, Principal
654 Agnes St., Victoria, BC V8Z 2E6
Phone (604) 479-4532

Help wanted

Help wanted

The Christian Reformed World Relief Committee of Canada

is seeking candidates for

The Director of CRWRC of Canada

CRWRC

The Director is administratively responsible for the Christian Reformed World Relief Committee of Canada, and functions within the boundaries of synodical mandates and board directed purposes, policies, job descriptions, and standards of performance.

The position requires a person known to share the love for the church of Jesus Christ and for the ministry of the Christian Reformed Church and its several outreach agencies. The person must possess a sense of compassion for the oppressed, a prophetic distaste for that which dehumanizes man, a concern for those not yet reached by the Gospel message, and a vision for extending the church and God's Kingdom. This person must possess a deserved reputation for integrity.

The position requires a demonstrated competence in the areas of leadership, management and innovation.

Please send resumes before April 30th to the President, CRWRC of Canada at the address below.

CRWRC of Canada
3475 Mainway, P.O. Box 5070, Burlington, ON L7R 3Y8
(416) 336-2920

Classified/Events/News

Help wanted | Help wanted | Help wanted | Help wanted

Youth worker wanted

Established church requires a self-motivated, committed Christian youth worker for a half-time position starting in September 1989. Resumes may be sent to Mr. W. Griffioen, c/o Christian Reformed Church of New Westminster, 8255-13th Ave., Burnaby, BC V3N 2G6.

Ontario Alliance of Christian Schools

invites applications for a

Secretary/Bookkeeper

A basic knowledge of bookkeeping and computer-based accounting is required. Familiarity with word processing would be an asset. This opening will appeal to those interested in working four days per week.
Enjoy the flexibility and atmosphere of a small office and the opportunity to work in a Christian environment.
Please send a letter of application and resume by **May 15, 1989,** to:

Ontario Alliance of Christian Schools
P.O. Box 7220, Ancaster, ON L9G 3L4

Positions in Markham, Ontario

are available for secretarial and data entry departments of the Evangelical Fellowship of Canada. Successful candidates will have an eye for detail, good keyboarding and communication skills, pleasant telephone manner, willingness to accept responsibility and an ability to work with deadlines. Please submit resume to:

Lorna A. Cheetham, Manager of Personnel
Evangelical Fellowship of Canada
175 Riviera Drive, Markham, ON L3R 5J6
(416) 479-5885

Miscellaneous | Miscellaneous

CATCH THE KINGDOM FEVER

Support Christian Education!
Rimbey Christian School is building a school where God reigns.

6 classrooms — $250,000

Help a small community get started.
For **$400 ...**

BUY ONE SQUARE YARD
RECEIVE a certificate of thanks
PARTICIPATE in God's growing Kingdom!

Send cheques to or seek more information from:

R.C.S. Building Fund
Box 1305, Rimbey, AB T0C 2J0
or call (403) 843-3904
(all donations are tax deductible)

Help wanted | Help wanted | Help wanted | Help wanted

Bobcat loader operator

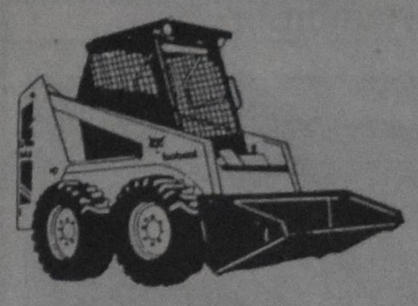
Experience important, but not essential (will train)

We need a bright, energetic man with some equipment or farming background for all kinds of construction, landscaping, etc. Every day a new challenge!

Wages commensurate with ability. Working season from approximately March 15 till December 15.

Call or write:

Mr. John P. Slagter
Slagter Construction Ltd.
29 Panin Road
Burlington, ON
L7V 1A1
Phone (416) 639-9394



For Sale | For Sale

COMFORT & JOY

A practical commentary on the Heidelberg Catechism. By Andrew Kuyvenhoven, Editor of The Banner. $12.45 CDN

New from CRC Publications
3475 Mainway, Box 5070
Burlington, Ont. L7R 3Y8

(416) 336-2920

Events | Events

Friendship Teacher's Convention

at
Maranatha Christian Reformed Church
Cambridge, Ont.

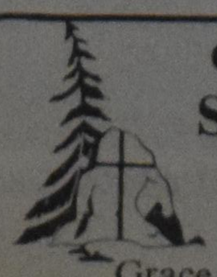
SATURDAY, APRIL 8, 1989

Registration: 8:45-9:15 a.m.
$15.00 per person

Master of Ceremonies: **Pastor Bernard De Jonge**
Inspirational address: **Pastor Ralph Koops**

Nine workshops to choose from!

Contact: **Mrs. Tina Coleman at (519) 623-7986**
or
Mrs. Ina Timmerman at (519) 621-4502



CAMP KE-MON-OYA STAFF REUNION

May 6, 1989

Grace CRC, Scarborough, 4 to 8 p.m.
For more information call Gwendolyn Dekker at (416) 466-6304 (evenings)

Tell others — spread the word!

Join Dr. and Mrs. Kooistra

SPAIN & PORTUGAL

Depart: June 4, 1989, for two weeks.

Return: Via Amsterdam, stopover allowed

You are invited to join the Kooistras as they tour delightful Portugal and Spain, visiting Lisbon, Estoril, the Algarve, Seville, Costa del Sol, Granada and Madrid. Group size is restricted, so book now!
Contact:
Dr. R. Kooistra
453 Albert St. #12
Waterloo, ON
N2L 5A7

Phone (519)885-6105
A VALENTINE TRAVEL GROUP SPECIAL

Christian political action group in U.S. reorganizes

WASHINGTON, D.C. REC) — The APJ Education Fund was renamed the "Center for Public Justice" earlier this year. The decision of its board was part of a larger plan to give sharper focus to its work of civic education and public policy research.

The APJ Education Fund identifies itself with the Kuyperian Reformed tradition of thinking about political life. For over a decade it has worked to give form to its vision and build up a supporting community. As the Center for Public Justice, the organization is committed to developing a sound, public political philosophy that can give guidance and counsel in the U.S.'s third century.

The center will be led by James Skillen as executive director. At its January meeting, it also appointed three Fellows, all of whom are professionals in the area of law, religion and ethics. The announcement said it was "a modest reality and a grand proposal."

Events

Fine Arts Festival

The Guelph District Christian Schools invite you to our Third Bi-Annual Fine Arts Festival on Friday, April 7, 1989, at 7:30 p.m. at the War Memorial Hall, University of Guelph.

The evening will feature choral speaking, drama, public speaking, poetry, recorders, from eight Guelph-area schools. Everyone is welcome!

come to the

NEW CREATION RETREAT WEEKEND

(for Christian Reformed classes Niagara and Hamilton)

When: May 26-27, 1989
Place: Mount Carmel Retreat Centre
Niagara Falls, Ont.
Registration deadline: April 21, 1989
Contact: John & Heidi Te Brake
(416) 892-8059

Festival of Praise

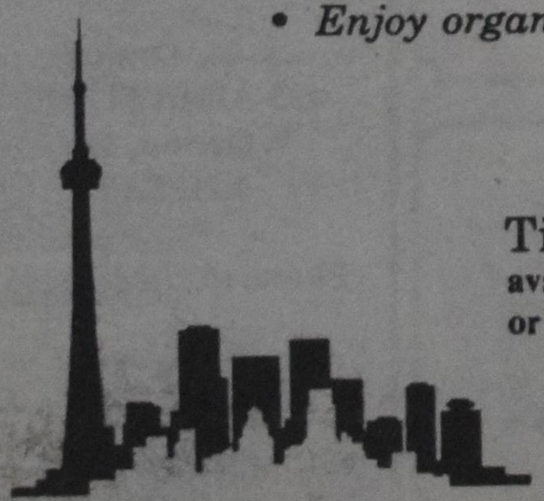
Ontario Christian Male Choirs

Spring Concert

April 8th, 1989 7:30 p.m.
- Doors open at 7:00 p.m. -

St. Paul's Anglican Church, 227 Bloor St. East, Toronto
- Plenty of parking at Manufacturers Life lot, 250 Bloor St. E. -

- *Hear male choirs from :* Brampton, Burlington, Chatham, Hamilton, Sarnia, St. Catharines, St. Thomas
- *Host Choir:* "The Choraliers" - Brampton
- *Enjoy organ, brass and audience participation.*



Tickets: $8.00 per person
available at the door or from Choir Members, or mail $8.00 per ticket to:

"Festival of Praise"
7900 McLaughlin Rd. Apt. H702
Brampton, Ontario L6V 3N2
(or call (416) 873-1643 for information)

Calendar of Events

Apr. 1	Christian Family Support Group (for the long-term mentally ill) meets at 10:30 a.m., Banquet Room, Christian Horizons, **Elmira,** Ont. For info. call Gerry Denbok at (416) 639-1075 or 637-9151 (bus.)
Apr. 1	Massed Choral Concert by the combined choirs of Stratford and Woodstock with Andre Knevel at the organ. At 7:30 p.m. in the Knox Presb. Church, **Stratford,** Ont. Free will offering.
Apr. 1	Peter Slofstra in concert with the SRS Studio Band at 8 p.m. in Redeemer College Auditorium, **Ancaster,** Ont.
Apr. 1	Spring Concert by Andre Knevel, at 8 p.m. in Knox Presb. Church, **Stratford,** Ont. With massed choirs.
Apr. 1-7	Willem Hendrik Zwart — Canadian Organ Tour 1989. **Apr. 1:** CRC, **Sarnia,** Ont.; **Apr. 4:** St. Andrews United Church, **Chatham,** Ont.; **Apr. 5:** Can. Ref. Church, **Fergus,** Ont. **Apr. 6:** Simcoe Street United Church, **Oshawa,** Ont.; **Apr. 7:** Can. Ref. Church, Attercliffe **(Dunnville),** Ont.
Apr. 2-16	Spring Concerts by choirs from Aylmer, Ingersoll and London. **Apr. 2:** 8 p.m. in the CRC, **Aylmer,** Ont.; **Apr. 9:** 8 p.m. in the CRC, **Ingersoll,** Ont.; **Apr. 16:** 8 p.m. in Bethel CRC, **London,** Ont.
Apr. 7	Third Bi-Annual Fine Arts Festival of the Guelph District Christian Schools. At 7:30 p.m. in the War Memorial Hall. U. of G., **Guelph,** Ont.
Apr. 8	Friendship Teachers' Convention at Maranatha CRC, **Cambridge,** Ont. For info. call (519) 623-7986 or 621-4502.
Apr. 8	Festival of Praise. Spring concert by seven Ontario Christian Male Choirs. At 7:30 p.m. in St. Paul's Anglican Church, 227 Bloor St. E., **Toronto,** Ont. Tickets $8.00 per person.

Church news

Christian Reformed Church

Accepted
— to Rehoboth, Bowmanville, Ont., Rev. Charles T. Fennema of Bethel, Edmonton.

Worship conference full
Please note that registration for the April 14-15 "Worship That Celebrates" conference sponsored by Zion, Oshawa, Ont., is full. The church hopes to plan another conference in the future.

Citizens for Public Justice Ontario Kick-off April 8, 1989

at John Knox Christian School, 82 McLaughlin Rd. S., Brampton. **Workshops** at 1 p.m. — **Banquet** at 6 p.m. **Guest speaker:** Kathy Vander Grift. **Entertainment** by Helen Suk-Louws. **Cost:** $25.00.
To register call CPJ office at (416) 979-2443. Come meet the new CPJ Ontario staff person.

Annual Young Adults Spring Rally

(Formerly Day Rally)

DESTINED TO WIN

May 5, 6, & 7
Main speaker: Rev. D. Feddes

PLACE
Faith Christian Reformed Church and M.M. Robinson High school
Burlington, Ontario

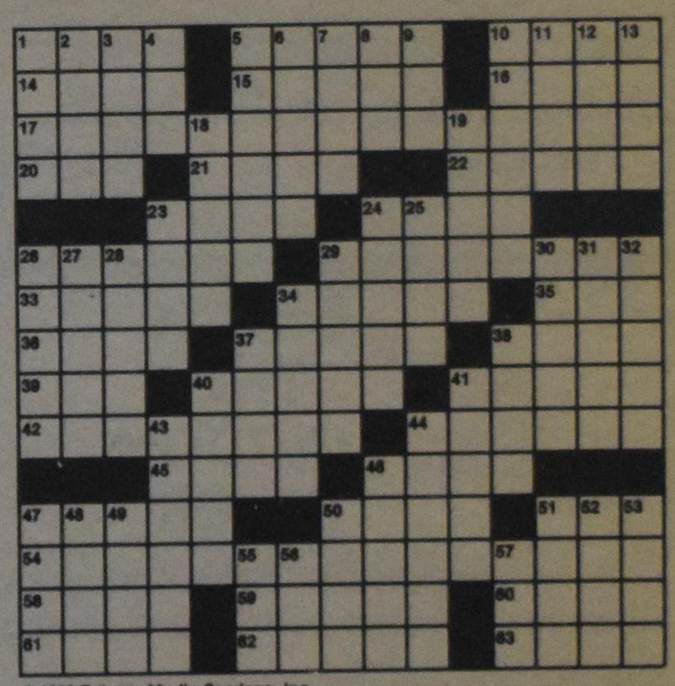
REGISTRATION
May 5 @ 8:00 p.m. at M.M. Robinson High school
May 6 @ 8:30 a.m. at Faith Christian Reformed Church
Cost $40.00 — includes meals, entertainment, workshops and lodging if required (price increases to $50.00 after April 10.)

Register by sending cheque to
HAMILTON YOUNG ADULTS
c/o Andrew Dyk, 16 Crombie St., Cambridge, ON N1S 1Y4

For more information call (519) 623-1734 or (416) 383-1134

Crossword Puzzle

by June J. Borli



ACROSS
1 Traffic jam cause
5 Lethal
10 Yield
14 Encourage
15 Ms Massey
16 Assert
17 Living dangerously
20 Conger
21 Control
22 Map book
23 Chalcedony
24 Actress Thompson
26 Compact
29 Magnificence
33 Extent
34 Pseudonym
35 Raw mineral
36 Egypt. lizard
37 M. Zola
38 Easy task
39 "O Sole —"
40 Unrefined
41 Ham it up
42 Cetacean
44 Evergreen
45 Ethnic group
46 Do housework
47 Small herring
50 Roofing material
51 Donkey
54 Accommodating
58 Pretty
59 Silly
60 Diva's song
61 Ripening factor
62 Enticed
63 Seed

DOWN
1 Sleeveless wrap
2 Competent
3 Factual
4 Piggery
5 Showy clothes
6 Chilly
7 Populated area
8 Cuckoo
9 Old lang.
10 Loose garment
11 Wicked
12 A Copperfield
13 Sheep
18 Angry
19 Sheol
23 Heroic tale
24 Wooden plug
25 Wings
26 Hobo
27 A medium
28 Biblical witch home
29 Playground item
30 Philanthropist
31 Make a speech
32 Drive away
34 Entertain
37 — the Red
38 Soot
40 Raccoon's cousin
41 Artist's stand
43 Orison
44 Soothed
46 Actress Keaton
47 Animal gp.
48 Stopper
49 Assess
50 Ski lift
51 Eng. river
52 Ado
53 Spurious imitation
55 Nothing
56 Afr. antelope
57 Jokester

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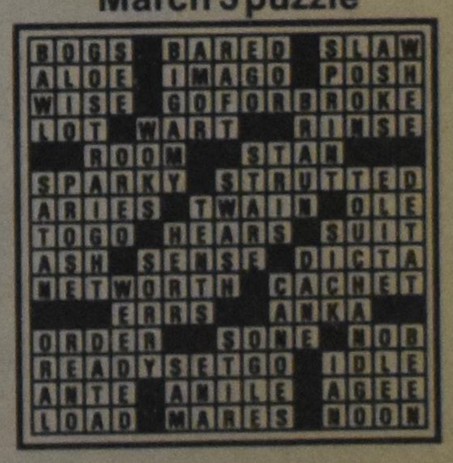
March 3 puzzle



Dutch

Vaarwel Hollandse pagina's!

Met de volgende vier pagina's zijn we aan het eind gekomen van het gebruik van de Hollandse taal in *Calvinist Contact*. Anderhalf jaar geleden hebben we het besluit van het redaktioneel bestuur aan de lezers bekend gemaakt. De redenen die we toen opgaven waren als volgt:

Calvinist Contact moet een grotere aanslag doen op de jongere mensen en op lezers die niet van Hollandse afkomst zijn. Het gebruik van de Hollandse taal onder onze medewerkers en schrijvers gaat hard achteruit. Vaak namen we artikelen over uit Nederlandse bladen die niet altijd op onze omstandigheden gericht waren. Voor de meeste immigranten is het nu bijna 40 jaar geleden dat ze naar Canada kwamen. De Engelse taal, alhoewel niet eigen, is geen vreemde taal meer.

Er is iets melancholieks in het feit dat Tini Van Ameyde één van de personen is die het laatste Hollandse woord krijgt. Haar korte rubriek brengt ons terug naar de jaren toen Dick Farenhorst redakteur was van dit blad. Naast haar staan trouwens de ouwe getrouwen: Syrt Wolters, Herman de Jong en Carl Tuyl.

Niet, dat dit het einde voorspelt van deze schrijvers. We hopen nog meer van hen te horen in de toekomst door hun Engelse bijdragen.

We zullen zo gauw mogelijk stoppen met Hollandse advertenties, dat wil zeggen, zaken advertenties, officiële verklaringen en advertenties van de regering. Daar zal waarschijnlijk enige tijd overheen gaan. We zullen echter wél persoonlijke advertenties in het Hollands blijven accepteren.

We herhalen wat we eerder hebben gezegd: "We verwachten wel enkele negatieve reakties op dit besluit. Maar toch hopen we, dat de oudere mensen onder ons zullen erkennen dat er een tijd komt in de ontwikkeling van een immigrantenvolk, dat het volop in de Canadese gemeenschap moet staan en volle verantwoordiging moet aanvaarden om een krachtige getuigenis af te leggen, ook op het gebied van de journalistiek."

Bert Witvoet
Eindredakteur

Kommentaar met een knipoog

Herman de Jong

A new begin — an old geluid

I had hoped C.C. would let me off the hook. No Dutch Section ... no more Herman de Jong. Fine with me! Writing in the language my Mom whispered into my ear when I was a little child is one thing; writing in a language which I acquired much later in life by trial and error, is quite another thing. Naturally, best of all I would have liked to write in my Grunneger dialect, famous for its brevity. Instead of being called a columnist, I would have been a paragraphist .... OK then ... I will change, but only if you change with me! You'll find it quite easy ... we will just sail around those difficult English words which have never fastened themselves in our brains, or even became unglued with the advance of old age. And please remember that there's a Dutch-English dictionary beside my typewriter; I can't see why you couldn't take one along to the washroom, if that is where you read C.C. To simplify the change-over I'll write the rest of this story in both languages ....

I must have let you down sometimes. I didn't always have time om mijn verhaaltjes fatsoenlijk door te denken. Often I write on Sunday afternoons, maar dan moet je ook zo al weer naar de kerk! Soms viel het niet mee om me bij the sermon te bepalen. Philosofically and theologically mijn geschrijf is as shallow as the beach of the Pineries. Maar waarom moeten we nou altijd 'diep' leven? Although ... my English columns might be just a bit deeper. Dat is omdat ik pas in Canada echte literatuur ben gaan lezen. Books by Runner, Antonides, Vanderzande, Walsh and Wolters don't necessarily make you go off the deep end, maar je leven wordt er toch wel een beetje anders van. Misschien gaat u in het vervolg zeggen: skip it, that column, mij veel te ingewikkeld.

Op de HBS en de Kweekschool met de Bijbel te Groningen had ik een broertje dood aan talen. German wasn't too bad, but did I ever hate English and French! Ik heb nooit mijn best gedaan om die talen vloeiend te leren. I feel sorry now, because French would have come in handy as I watch French movies on Channel 25, en een betere kennis van de Engelse taal zou het schrijven van 'columns' zoveel gemakkelijker gemaakt hebben.

Yet, it wasn't completely my own fault that the English language did not penetrate my mind. Mijn Engelse leraar gaf er de brui aan. Hij liet me links liggen. Maar daar had ik het ook wel naar gemaakt!

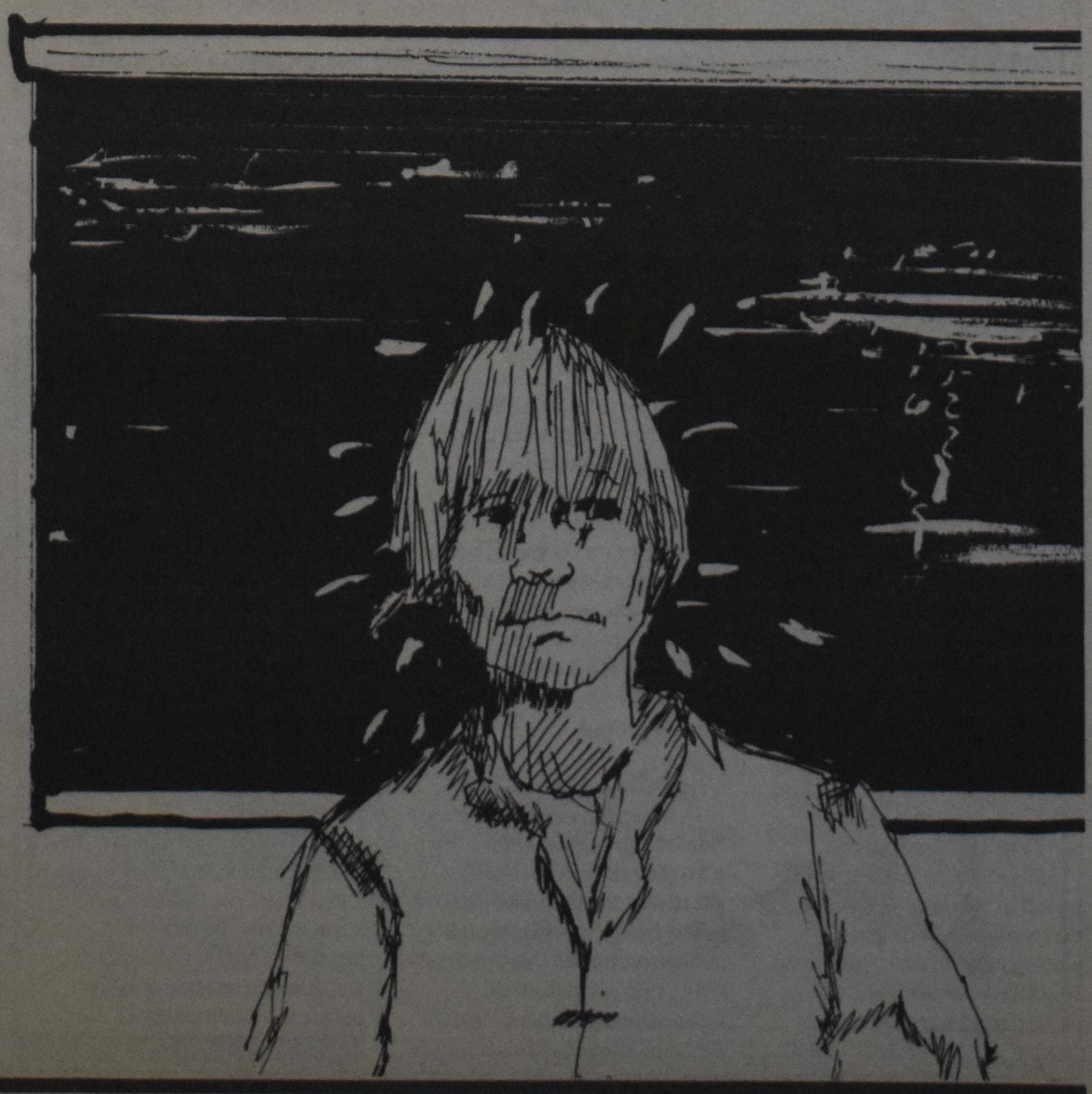
Dutch teachers call you to the front of the classroom to find out whether or not you have done your homework. Een mondelinge beurt, noemen ze dat. Zelfs op de Kweekschool they insisted to continue this dumb thing. I had a great dislike for being called to the front. Ik was ontzettend verlegen vroeger ... en daarbij, al zeg ik het zelf, een schone jongeling. Standing there before all these other students made me feel uneasy. I felt the eyes of all the girls on me ... literally plucking the beauty from my body. Ze vraten me op met begerige ogen. Als u me niet gelooft vraag dan de enige vrouw in Canada die dat heeft meegemaakt! I would blush a deep red ... doe ik nou nooit meer ... how about you? I *had* to find a way not to be called up to the front. Ik piekerde me suf! Then I got this fantastic idea!

Our English teacher let his eyes go over the class. Ik verborg me achter de brede rug van Johannes de Groot uit Veendam. "Kom maar es naar voren, Herman," zei de leraar met een grijns op zijn gladgeschoren gelaat. Already my face lit up like an OPP cruiser. But I was sure that this would be the very last time he would ever bother me .... "Je hebt je Engelse woordjes toch bestudeerd, jongeman?" "Nou, en of meneer, I know them van achterste voren." "You mean 'inside out', "zei de leraar met een nog diepere grijns ... alsof hij zich verheugde dat hij dat moeilijk idiom tenminste onthouden had van het Staats-examen Engels. "Nou, laat dan maar es horen. Hoe vertaal je knielen?" "K-neel," I answered, giving the 'k' a sturdy kick. De leraar corrigeerde mij. "Onmiddelijk"? "Imme-di-a-te-ly," I said, pronouncing de 'a' als in aap. The class began to listen. "Table"? "Tabel." De class began to snicker. De leraar keek verbolgen. "One more try," he thundered, "How do you translate 'verdelgingsmiddel'?" Mijn antwoord kwam als een donderslag uit een blauwe lucht, "Pest-em-inside." De klas vloog haast met de koppen tegen het plafond van plezier. "Sit," screamed the teacher, "You're a zero!!" Vlug vertaalde ik nog: zitten, je bent een nul!

And that's how the teacher lost interest in me. Hij heeft me nooit weer een beurt gegeven. After four years of negligence moest ik eindelijk het eindexamen schrijven. Ik haalde een zeven in Engels. "How did you lap him that?" stotterde de leraar. Proudly I corrected him: how did you succeed so well!

Now I betcha, you didn't even notice where the Dutch stopped and the English began. Uw kennis van de Engelse taal valt toch mee, niet? Zo, mensen, blijf C.C. maar rustig lezen! Naast al die zware artikelen staat er tenminste één in die wat gemakkelijker is. Hoe het ook zij, de redacteur en manager should highly appreciate my former English teacher. It's because of his 'angst' for a rowdy class that I'm still swimming around in a 700-word vocabulary. Alsof hij een profeet was die wist wat komen zou!

Herman de Jong woont in Jordan Station, Ont.



Zijn lof in de nacht

Kijkjes in de CRC van gisteren en vandaag

(3)

Tini Van Ameyde

Een tweede maal was ik verbaasd toen me verteld werd dat mannen die hun kinderen op een "public" school hadden niet in aanmerking kwamen om hun kerk in het ambt te dienen. Na aankomst in Canada waren mijn man en ik lid van de christelijke schoolvereniging geworden, in de hoop dat er een School met de Bijbel zou zijn als onze oudste zes jaar was. Andere kerkgenootschappen in de stad hadden n.l. ook belangstelling getoond in de plannen en stuurden vertegenwoordigers naar de vergaderingen.

Maar toen het zover was dat de basis van de school "opgezet" zou worden werd hun op een zeer hardhandige manier aan het verstand gebracht dat dit niet een School met de Bijbel zou worden maar een Christelijk-gereformeerde school. Het was een vergadering die in het teken stond van de Zeloten, niet van de Heer die voor alle aanwezigen aan het kruis gehangen had.

Jaren van discriminatie

Later heb ik dikwijls brieven ontvangen van C.C. lezers die een dergelijke ervaring gehad hadden en klaagden dat ze in hun gemeente als "outsiders" behandeld werden. Was het fair om van zulke ouders tweede-klas kerkleden te maken? Niet in mijn opinie. Als we zo stoer op de bres staan voor vrijheid van keus in school en werkplaats, moeten we dan elkaar als kerkleden ook niet de vrijheid laten om beslissingen te nemen? Tenslotte komt niet iedereen van dezelfde achtergrond.

Er werd altijd maar voetstoots aangenomen dat een man die zijn kinderen op de "public" school had te gierig was om voor Christelijk onderwijs te betalen. Dat hij wel eens gegronde redenen kon hebben voor zijn beslissing werd niet eens overwogen.

Het ironische is dat zo'n lid nu, na al die jaren van discriminatie, weer goed genoeg bevonden wordt om op de nominatie voor ambtsdragers geplaatst te worden. Ik vrees echter, dat dit niet is omdat zijn evangelische inzichten opeens zo welkom zijn, maar omdat er geen andere mannen meer te vinden zijn. Wie was het die zei: "Het is *voor vrijheid* dat Christus ons vrijgemaakt heeft"?

Theologische angst

Nee, verdraagzaamheid en openheid van geest zijn geen deugden die in onze kring floreren! Ik werd daaraan weer scherp herinnerd door de furore rond het boek van Prof. Van Till *The Fourth Day*. Hij werd geexcommuniceerd door mensen die zijn boek niet eens gelezen hadden.

Eerlijk gezegd snap ik niet, waarom zovelen het nodig vonden om de goede professor in stukken te hakken. Is dit een vrees om over God na te denken? Zijn we bang dat er niets meer van Hem overschiet als geleerden zijn schepping onder de loep nemen?

Ik vond het boek heel interessant. Dat is: voor zover ik de Professor volgen kon in deel II, want het is beslist geen boek dat je tijdens je lunch-uur leest. Soms zette ik een vraagteken bij zijn Schrift-uitleg, maar wat geeft dat? Dat doen we bij een preek toch ook wel eens? Het is duidelijk dat er "in den beginne" aanzienlijk meer gebeurd is dan ons verteld wordt in de eerste hoofdstukken van Genesis.

Hoe wonderlijk Gods wegen zijn weten we nog in de verste verte niet. En mijn indruk was, dat Prof. Van Till de eerste zou zijn om dit te beämen. Ik elk geval, hij verdiende niet om op zo'n schandalige manier behandeld te worden door hen die zich zijn broeders noemen. Kunnen we niet begrijpen dat we hem de ruimte moeten laten om zijn wetenschap uit te oefenen? Anders maken we het hem onmogelijk om eerlijk met zichzelf te leven, als Christen en natuurkundige.

Vijandige atmosfeer

In hetzelfde verband: Edmonton heeft er sinds october 1988 een kerk bij gekregen. In plaats van de gesneuvelde Second Church hebben we nu een "orthodoxe" CRC, opgericht door de "concerned members." Of dit een vooruitgang is valt echter te betwijfelen.

Ik bezocht de oprichtings-vergadering, omdat ik benieuwd was om te horen wat deze verontruste leden allemaal op het hart hadden. Maar daar heb ik spijt van gehad, want ik werd die avond op een pijnlijke manier herinnerd aan de ellende die ik als teenager meemaakte toen Feyenoords kerk door midden scheurde vanwege de kwestie-Schilder. Het was precies dezelfde atmosfeer, van vijandigheid en eigenwaan, bittere beschuldigingen en eenzijdig Schrift-gebruik.

Dat deze leden verontrust zijn over een toenemende wereldsgezindheid in de kerk is te begrijpen. Dat ben ik ook al jaren, en velen met mij. Maar de beschuldiging van valse onderwijzing aan het adres van onze predikanten vond ik volslagen ongegrond. En ik had medelijden met Rev. Peter Breedveld, die op die dag zijn 25-ste verjaardag in de preekstoel vierde en geschokt protesteerde dat hij "altijd het Evangelie verkondigd had." Hoe waar! Er zijn weinig dominees die op zo'n eenvoudige en hartverwarmende wijze over Gods genade kunnen praten. Ik hoop dat zijn zilveren feest door die avond niet bedorven werd.

De nieuwe "orthodoxe" kerk was van plan om zich bij de classis Alberta North aan te sluiten en zo in contact te blijven met andere gemeenten. Naast de beschuldiging van valse leringen in de preekstoel werd als reden voor afscheiding aangevoerd, dat verontruste leden geen mogelijkheid meer zagen "om de kerk van binnen uit te beinvloeden." Dat was, in mijn opinie, nogal vermakelijk: de meeste verontruste leden die ik ken hadden jaren in de kerkeraad gezeten of zitten er nog in. Mijn vraag is dus: wat deden ze daar dan? Misschien heb ik het mis, maar het lijkt erop dat die onplezierige avond weinig mensen tot de "orthodoxe" kerk gebracht heeft. Van de ca. 18 families in mijn gemeente die zich verontrust noemden heeft slechts één zich erbij gevoegd.

Verbondenheid

De malaise in het geloofsleven van onze kerken komt mede voort uit het feit dat we haast vergeten zijn wat t-r-o-u-w is. Trouw is iets uit een ander tijdperk, ouderwets, lastig. Het legt je aan banden: je kunt niet altijd je eigen zin volgen. En soms moet je dingen doen die je in je hart helemaal niet wilt, zoals iemand excuus aanbieden of je naaste vergeven om Jezus' wil.

Trouw kan inderdaad reuze lastig zijn. Speciaal voor jonge Christenen, die zich aan alle kanten omringd zien door leeftijd-genoten die weigeren om zich aan een persoonlijke relatie te binden en lustig voor het vaderland weg leven. "Na ons de zondvloed."

Wat we daarom moeten doen is: meer nadruk leggen op trouw, in onze relaties met God en elkander, en meer eisen stellen aan hen die belijdend lid van de kerk willen worden. Al te dikwijls wordt openbare belijdenis des geloofs gezien als een eind-station: je gaat naar catechisatie, doet belijdenis, krijgt het recht om aan het Avondmaal deel te nemen, en blijft voor de rest van je leven als een meelzak in de kerkbank zitten. Aan zulke leden heeft de kerk nul-komma-nul.

En waar we nu eens mee moeten ophouden is jonge mensen onder druk zetten om belijdenis te doen, alsof het een punt van eer voor de familie is of een soort debuut in kerkelijke kring. Geef hun de tijd om in het reine te komen, met God en met zichzelf.

Belijdeniswerk

Openbare geloofsbelijdenis is niet een eind-station, maar het *begin* van je weg als werkend lidmaat van de heilige kerk. Het betekent dat je voortaan in dienst staat van Jezus Christus en dat Hij te allen tijde het recht heeft op je bereidheid om, waar nodig, zijn verlossende liefde zichtbaar en tastbaar te maken. De belofte die je op die zondag aflegt bindt je voor het leven, en daarom moet je er hard over nadenken voordat je "ja" zegt.

Misschien kunnen onze kerkeraden een uitstekend idee van de Mormonen overnemen? Vraag hen die belijdenis willen doen of zij bereid zijn om voor een periode van tenminste twee jaar hun vrije tijd aan kerk- en evangelisatiewerk te geven. (Natuurlijk te beginnen, wanneer dat het beste uitkomt met hun studies, enz.) Voelen ze daar helemaal niet voor of zien ze het nut er niet van in, dan hebben ze m.i. ook geen reden om aan te nemen dat ze voor belijdenis-doen klaar zijn.

Op deze wijze krijgt elk nieuw lid een ondergrond in kerkwerk waar hij/zij later op terug kan vallen. En de gemeente heeft altijd frisse krachten beschikbaar om hen die werken in zondagsschool, Cadets, evangelisatie-clubs, enz. te assisteren en af te lossen.

Tenslotte zou ik erop willen wijzen dat we ons niet langer kunnen veroorloven om de kwestie vrouwen-in-het-ambt te negeren. Dit mede met het oog op het gestadig groeiende aantal weduwen in onze kring. We hebben er nu zestien jaar over gedebatteerd. En het enige dat we daarmee bereikt hebben is dat vele kerkeraden nu, in nog sterkere mate dan vóór 1973 het geval was, verschijnselen vertonen van wat men hier "inbreeding" noemt. Het lidmaatschap in de kerkeraad gaat vaak zoetjes van vader op zoon, tot vader er tenslotte in zit met broer, zwager, zoon, en schoonzoon. (Een ongezonde situatie die in vroegere tijden eenvoudig niet geäccepteerd werd.)

Intussen blijft driekwart van de gaven en talenten die de Heilige Geest aan de gemeente schenkt practisch ongebruikt. En dit alleen omdat sommige broeders niet bij de kerkeraad in de pul vallen en de meeste zusters niet als jongetjes geboren worden. Maar wie meent dat we zo wel door kunnen hobbelen kan dat rustig vergeten: dit is een tijd van "alle hens aan dek." We hebben alle wijsheid en elke geestelijke gave in de gemeente hard nodig en we moeten die gebruiken op de juiste plaats.

Dit is een standpunt dat geen spaan te maken heeft met feministische theologie — ik ben niet eens bijzonder gesteld op feministen en vindt hun orations vaak stom vervelend — maar op het onweerlegbare feit dat de Geest geen onderscheid maakt tussen Jezus' broeders en zusters bij het uitdelen van geestelijke gaven. De kerkeraad die weigert deze waarheid te zien is niet alleen eigenwijs, maar heeft slechts zichzelf te wijten als geestelijke vernieuwing in de gemeente lang op zich laat wachten.

Het was, meen ik, Dr. Billy Graham die de CRC "een slapende reus" noemde. Daarmee bedoelde hij vast niet, dat leden van onze kerken geen grote dingen voor Gods Koninkrijk gedaan hebben in de jaren die achter ons liggen. Ik denk wat hij bedoelde is, dat zoveel Christenen in onze kring half-slapend door het leven gaan omdat ze met hun hoofd geloven: hun harten zijn nog nooit helemaal ontwaakt tot de blijde zekerheid van "de vrede die alle verstand te boven gaat." Tot dat ogenblik komt draaien ze nog op halve kracht.

Blij vooruitzicht

We hebben in de CRC veel ontvangen om dankbaar voor te zijn. We hebben er als immigranten vriendschap en hartelijke gastvrijheid ontvangen en de zorg van ouderlingen die oprecht over ons welzijn bezorgd waren. We hebben er dominees gekend die ons getroost hebben met hun warm geloof en hun inspirerende prediking. We hebben er broeders en zusters van Jezus ontmoet.

Het is mijn innige wens dat we in de komende jaren alle kleingeestigheid en het getwist dat ons verdeelt achter ons mogen laten, onze aandacht richtend niet op wat er "in den beginne" gebeurde maar op de vreugde die God ons beloofd heeft aan het einde van de tijd. Dan zullen we niet meer bevreesd zijn voor veranderingen en voor wat de toekomst brengt, maar we zullen een getuigende kerk worden met deuren die wijd open staan. Dan zullen we Gods lof zingen "zelfs in de nacht," *omdat we Hem verwachten.*

Tini Boivin Van Ameyde schreef vroeger voor Calvinist Contact als Saskia "Onder de schemerlamp." Ze woont in Edmonton, Alta.

Kerkeraadsproblemen in de Zeventiende Eeuw

Carl D. Tuyl

Ook in de zeventiende eeuw hadden kerkeraden het niet gemakkelijk. De kerk verzette zich toen al tegen "losheyt ende ruymicheyt des levens." Er moest opgetreden worden tegen "lichtvaerdicheden ende wereltsche ijdelheden." De kerk vermaande tot nauwgezette "precysheit."

De synodes gaven brede richtlijnen en spoorden de kerkeraden aan zich bewust te zijn van zonden "die in ons vaderlandt grootlycks in swange gaen." De Synode van Gouda waarschuwde in 1640 in het bijzonder tegen: "danssen, balletten, scandaleus misbruyck van Godes goede gaven in overdaedighe maeltijden of bancketten, willt haer van mans ende vrouwen, mascaraden, comoedien ende tragoedien, oneerbare dracht, en ergerlicke ontblootinge des lichaems."

De Synode van Gorcum voegde daar twee jaar later nog aan toe: "de insolentien van 't gansche trecken," en de 1660 Synode van Rotterdam sprak zich uit tegen de "Godt-versoeckende coorde-danserijen."

Herhaaldelijk beriepen de synodale vaders zich op de Staten om bepaalde amusementen verboden te krijgen. Zo werd de Staten verzocht "alle comoedien, tragoedien, batement- of rhetoryckspelen" te verbieden omdat daarin "doorgaens Godes woordt misbruyckt ende jammerlick getraduceert werdt."

Plaatselijke tucht

De synodes raadden de kerkeraden aan "hare respectieve magistraten ernstelick te versoecken de comedij- ende batement-speelders, ende diergelijcke gespuijs van menschen uyt hare plaetsen te weren ende te verhinderen dat zij met uytgesteecken vaanen, met trommelen ende publycq geraes" de mensen van de kerk of hun aandacht van de preek afhouden.

De kerkeraden namen deze synodale richtlijnen getrouwelijk waar: omdat de heer Pauw in de Zuylestraat te Utrecht gelegenheid heeft gegeven tot "danssen" en Annechie Goris daar met een "momaensicht" verschenen is zal aan beiden het Avondmaal geweigerd worden.

Een ander jongedame krijgt een scherpe berisping wanneer uit het onderzoek is komen vast te staan, dat zij zich, zonder zelf te hebben meegedanst, niet verwijderd heeft, zodra zij bemerkte dat men aanstalten maakte om te gaan dansen.

Een zeer ernstig geval deed zich voor toen twee afgevaardigden van het consistorie die naar een bal gezonden waren om daar een van te voren reeds gewaarschuwde schone alsnog van dat duivelswerk terug te houden, niet eens door haar ontvangen werden, waarop de resolutie volgde dat: "de voors. joffr. zal gesuspendeerd worden vant H. Avondmael des Heeren."

Alles was ijdelheid

Er zijn ook consistoriale verslagen waarin geklaagd wordt over "lange ende prachtige maeltijden" aangericht door gemeenteleden die zich niet ontzien de aanzittenden tot drinken te bewegen.

Bij huisbezoek en vanaf de kansel moet gewezen worden op het ontoelaatbare van "de langhslepende kleederen der vrouwspersonen" en het dragen van "te mooie kleederen door geringe personen." Een zekere "joffr. Kinsky die seer ijdel ende met naeckte leden, oock in de Christelycke vergaderingh te-voorschijn comt, sal daerover aengesproocken worden."

De vrouwen moeten overtollige opschik en "alle gewaegde coupures vermijden: het aenbrengen van blanketsel, het opmaecken van de wenckbrauwen en het draegen van voiles, wat men ziet zelfs bij die ten Avondmaal naderen," dient met alle middelen bestreden te worden.

Eveneens het paraderen met pruiken van eigen of andermanshaar, afhangend tot op de borst en de schouders, is een misbruik dat vervolgd moet worden tot in de ateliers der pruikenmakers toe.

Mannen moeten steeds donker gekleed gaan. Tandenpoetsen en het dragen van valse tanden is toegestaan, maar niet dat pronken met gepoederde pruiken dat mannen op vrouwen doet lijken. Vooral in bejaarde lieden is zoiets onuitstaanbaar.

Dominees weten veel te zeggen over het aanrichten van feestmalen, en alles wat daar bij hoort: "drincken en tabacksuygen incluis." Predikanten moeten slechts bij uitzondering uitnodigingen van gemeenteleden aanvaarden.

Rekkelijkheid

Toch waren er al theologen die gevaarlijk naar de "rekkelijkheid" leunden. Zelfs de beroemde pater orthodoxiae — de grijze Voetius — achtte het dansen van mannen met mannen, van vrouwen met vrouwen en van de ene echtgenoot met de andere niet geheel afkeurenswaardig, mits het binnenshuis gebeurde en zonder toeschouwers, en in een soort profetisch feminisme spreekt deze eerbare theoloog zijn afkeuring uit over het feit, dat huismoeders genoodzaakt zijn de dag door te brengen met schrobben en schuren.

Onder gebruiken en gewoontes die de kerkeraden afkeurden waren: het maken of nuttigen van speculaaspoppen, het Angelusluiden, begrafenisdiensten, planten van de Meiboom, versieren van huizen met bloemslingers en het stoken van St. Jans-en St. Maartensvuren.

De regenten waren doorgaans meer "rekkelijk" en er was vaak niet veel waardering voor predikanten in de hogere kringen. De dominees kwamen gewoonlijk uit de geringe stand "opgeborreld uyt het schuym van het onbesnoeide volk" zoals een onvriendelijke regent ergens aantekent. Doorgaans leidden de predikanten met hun pover tractement een armelijk bestaan. Welgestelde predikanten waren een uitzondering in de zeventiende eeuw. Ergens is de klacht van een stervende dienaar des Woords bewaard voor het nageslacht: "dat hij zijn arme bedroefde weduwe en een huys vol naeckte, beroyde kindertjes moet achterlaten."

Geen wonder dat de predikant over het algemeen slechts geringe achting genoot bij de hogere standen, en dat zijn woord meer weerklank vond bij de "kleine luyden" waaruit hij zelf was voortgekomen, en die tegen hem opzagen als één met gezag bekleed.

Er is veel veranderd, en er is veel niet veranderd!

Vrijelijk weergegeven uit een boek van de hand van P. Polman "Godsdienst in de Gouden Eeuw."

Carl Tuyl leidt een armelijk bestaan als dominee in Kingston, Ont., en is opgeborreld uit het schuim van het onbesnoeide volk in Den Haag.

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Stan de Jong,
Manager

Pensive Dutchie

Syrt Wolters

Als je 't mij vraagt ...

Dit is dan m'n laatste bijdrage in de Nederlandse taal. In zekere zin spijt het me, dat ik niet meer de ouderen onder ons in hun (en mijn) moedertaal kan toespreken via *Calvinist Contact*. 'k Heb het voorrecht gehad om meer dan 10 jaar in C.C. te schrijven. In het begin alleen maar in het Nederlands.

Het duurde niet lang of ik kreeg brieven, kaarten en telefoongesprekken van lezers, die m'n artikeltjes op prijs stelden. Verscheidene van die lezers vroegen ook: Waarom schrijf je niet in het Engels — we willen graag dat onze opgroeiende kinderen je artikelen lezen. Mijn advies was dan: Vertel dat aan de redacteur van C.C.; want de overeenkomst was, dat ik een Nederlandse kolom zou schrijven.

Niet lang daarna kreeg ik het verzoek van de redacteur om enkele artikelen in het Engels te schrijven. Men wilde natuurlijk weten of m'n Engels niet alleen leesbaar was maar ook "druk" baar. Tenslotte is Engels niet m'n moedertaal.

Klaarblijkelijk was het goed genoeg, want ik werd verzocht om ook eens per maand een Engelse kolom te verzorgen. Uit de reacties op m'n Engelse artikelen (negatief zowel als positief) heb ik de conclusie getrokken dat iedereen me wel begrepen had.

Toen ik m'n kapperszaak nog in het vermaarde Empress Hotel in Victoria had, gebeurde het welhaast elke week in de zomer, dat lezers van over heel Canada, die een bezoek aan Victoria brachten, mij ook opzochten. Men wilde die man van "Als je 't mij vraagt" wel eens persoonlijk ontmoeten. Sommigen vonden, dat ik helemaal niet leek op dat "mannetje met de platte pet op" mijmerend in de verte turend, wat altijd boven mijn artikeltjes prijkte. Maar er is me ook verteld, dat ik een "spitting image" was! Zo zie je maar weer: Schoonheid ligt in het oog van de beschouwer!

Het artikel waar ik de meeste reacties op kreeg was m'n persoonlijk verhaal van m'n zilveren huwelijksfeest: We ontvingen in totaal 123 brieven en kaarten. Dat heeft ons tot in het diepst van ons hart ontroerd. We zijn er onze lezers nog altijd ten diepste dankbaar voor.

Kras op 77-jarige leeftijd

Tot slot wil ik graag iets loslaten van de redenen, die mede oorzaak zijn, dat ik me nog zo goed voel. Iedereen die me kent, vindt dat ik nog "flink" ben, ondanks m'n 77 jaren. Door Gods genade is dat ook zo, vooral als ik bedenk dat ik meermalen geopereerd ben, diverse ongelukken heb gehad en sinds 1946 maar op één nier leef.

Vroeger ging ik naar de begrafenis van mensen, die ouder waren dan ik. De laatste twee jaren waren het mensen die jonger zijn dan ik. Dat stemt je toch wel tot nadenken en je leert wel, dat we onze gezondheid niet als iets vanzelfsprekends kunnen noch mogen aanvaarden.

Ik beken het eerlijk, dat ik zo'n 28 jaar geleden opzettelijk aandacht ben gaan besteden aan m'n lichamelijke conditie. Het was toen ik weer zou trouwen, nadat ik enkele jaren weduwnaar geweest was. Ik ging weer trouwen met een jonge vrouw — 24 jaar jonger dan ik zelf. Zelf was ik 48. Toen werd ik me opeens bewust, dat dit leeftijdsverschil speciale verantwoordelijkheden met zich mee bracht.

Ik ging meer aan lichaamsoefening doen. 'k Ging elke morgen en elke avond zo'n 4 tot 6 km hardlopen. 'k Ging op m'n fiets naar m'n werk (24 km per dag) en ik ging vroeg genoeg van huis (6:30) om ook nog te gaan zwemmen. 'k Heb het volgehouden en doe het nog steeds, behalve het hardlopen. De laatste 8 jaren ben ik op de fiets naar de ICS-conferentie geweest (heen en terug bijna 200 km!)

Geen operatie

Maar er is één ding wat ik speciaal wil vermelden. Bijna 10 jaar geleden kreeg ik last van phlebitis (ader-ontsteking) in m'n rechterbeen. Iets wat te verwachten was — veel kappers lijden er aan, vanwege hun staand werk.

M'n dokter drong erop aan om op te houden met werken. Tenslotte was ik 66. Maar dat was makkelijker gezegd dan gedaan: Ik had weer een jong gezin met vier kinderen. Een specialist adviseerde operatief ingrijpen. Gelukkig (!) was er toen een gebrek aan ziekenhuisbedden; 'k kon pas over 3 maanden opgenomen worden. Die 3 maanden heb ik gebruikt om zoveel mogelijk gewaar te worden omtrent phlebitis.

Een natuur geneeskundige ontried operatief ingrijpen. Z'n advies was: Alcohol omslagen-vitamine E en enkele anderen, maar hij drong er vooral op aan om het been te borstelen om de bloedsomloop te bevorderen, maar vooral om dode cellen kwijt te raken.

Zijn theorie was als volgt: Een menselijk lichaam heeft biljoenen cellen. Iemand die in top vorm is, verliest elke dag tussen 8 en 10 procent aan dode cellen. In diezelfde mate worden er nieuwe cellen gevormd door het bloed. Dus ongeveer 80 procent van de cellen zijn actief in een menselijk lichaam. Als iemand ouder wordt verhoogt zich het percentage dode cellen, met het gevolg dat het bloed ook meer nieuwe cellen moet vormen. Resultaat: niet 80 procent van de cellen zijn actief maar het daalt, soms wel tot 50 of 40 procent. Dat veroorzaakt het ouder worden.

De logische consequentie is: probeer dat proces van cellen verwisseling op pijl te houden; dan vertraag je het ouder worden. Het is met het menselijk lichaam precies als met een motor: als je die goed onderhoudt, gaat ie langer mee.

Toen ik begon m'n benen te borstelen, besloot ik om m'n hele lichaam te behandelen. Dus elke morgen, onmiddelijk na het opstaan, ga ik m'n lichaam zo'n 10 min. borstelen. En 's avonds, voordat ik in bed stap, doe ik hetzelfde. Dat sla ik niet gemakkelijk over. Het is nu zo'n vaste gewoonte, dat ik er niet meer vanaf wil. Het is bijna niet te geloven hoe goed je je gaat voelen als men dat een poos volgehouden heeft. Alles wat er voor nodig is: Een bad-borstel (echt haar) en een beetje zelftucht.

En als u er nu dubbel profijt van wilt trekken, en u hebt uw levenspartner nog bij u: borstel dan elkaar. Geborsteld te worden als je zelf passief bent heeft dubbel effect.

Hiermee besluit ik dan mijn kolom "Als je 't mij vraagt." 'k Hoop u weer te ontmoeten onder: "Pensive Dutchie"

Syrt Wolters woont in Victoria, B.C.

Ontario

KENNISGEVING VAN ONDERZOEK DOOR TACTISCHE EENHEID DER POLITIE

De Solicitor General heeft de Ontario Police Commission op 4 januari, 1989 opdracht gegeven om te onderzoeken hoe het aanstellen van een tactische eenheid der politie in Ontario zou kunnen werken.

De Commissie werd gevraagd om dit verder te onderzoeken en om aanbevelingen te maken ten opzichte van het volgende:

1. **om historisch aan te duiden hoe dit zo al geschiede in het verleden door de politie;**
2. **de keuze en training van personeel in deze tak;**
3. **de uitrusting van wapens en communicatie;**
4. **de functies voor deze eenheden;**
5. **de rationele redenen en noodzaak voor deze eenheden.**

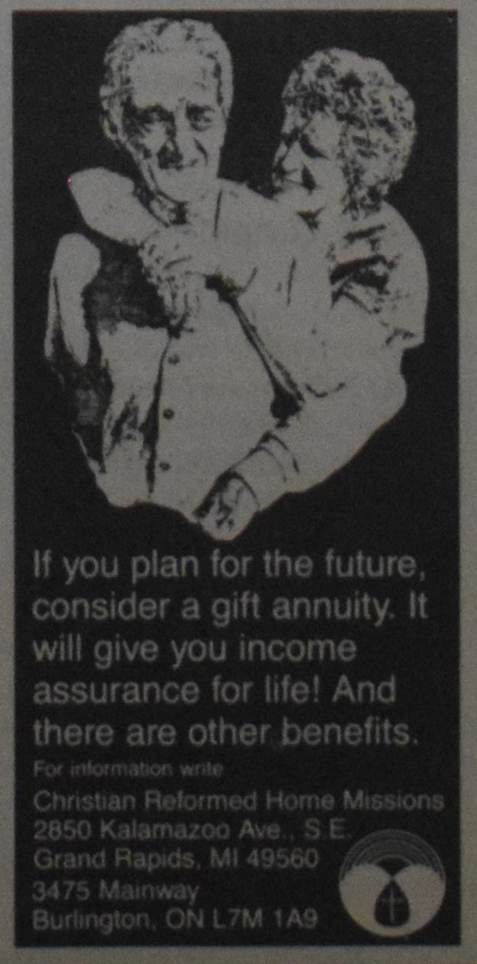
De Commissie zal mondelinge en schriftelijke meningen in overweging nemen.

Schriftelijke meningen worden nu verwelkomd. Deze dienen te worden geadresseerd aan de Ontario Police Commission, 9th Floor, 25 Grosvenor Street, Toronto, M7A 2H3, voor vrijdag, 21 april, 1989.

Voor diegenen die geïnteresseerd zijn, is de Commissie nu bezig om via openbare gehoren de bevolking hun meningen te laten uiten. Diegenen die schriftelijk antwoorden, wordt de mogelijkheid aangeboden om op dit onderwerp uitgebreider integaan tijdens het openbaar gehoor.

Verdere informatie kan worden ingewonnen door contact op te nemen met Gordon Hampson of Cathy Boxer, op de kantoren van de Commissie in Toronto; telefoon (416) 965-6071.

W.D. Drinkwalter, Q.C.
Chairman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